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HORAE SEMITICAE No. IX

THE FORTY MARTYRS OF
THE SINAI DESERT

AND THE STORY OF EULOGIOS

FROM A PALESTINIAN SYRIAC AND ARABIC PALIMPSEST

TRANSCRIBED BY

AGNES SMITH LEWIS, M.R.A.S.

HON. D.D. (HEIDELBERG); LITT.D. (DUBLIN); LL.D. (ST ANDREWS);
FILD. (HALLE-WITTENBERG)



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Ruined Monastery of the Araba'In or Forty Martyrs
on Mount Sinai

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Τοῖς ἐν τῷ Σινῇ ὄρει Ἱερομοναχοῖς
τοῖς τῶν ἐν Ῥώμῃ Μαρτύρων Διαδόχοις
τὸ τῆς ἱστορίας ἐκείνων ἀντίγραφον συρρατὶ μεταφρασθέν
Ἀφιερῶει

AGNES SMITH LEWIS



PREFACE

THIS little volume contains two narratives, one a plain unvarnished tale, which is not without human interest as a record of suffering for the Christian faith; the other partaking somewhat of the character of a romance, which, but for its religious setting, would have done no discredit to a volume of the *Thousand and One Nights*. The chief value of both, as I am told by Dr Friedrich Schulthess, is a linguistic one; for they are the only non-biblical documents of any length which have come down to us in the Palestinian-Syriac dialect.

I have to thank Dr Nestle for his unfailing kindness in reading my proof-sheets, and for more than one wise suggestion; Dr Friedrich Schulthess, for bringing his unrivalled experience in this Palestinian dialect, and his keen powers of insight, to bear on puzzling questions; and my dear sister, Mrs Margaret Dunlop Gibson, for clearing away unsuspected misprints; also the Reader and Printers of the Cambridge University Press, for their careful work.

AGNES SMITH LEWIS.

CASTLE-BRAE,
CAMBRIDGE,
December, 1911.



CONTENTS

	PAGES
INTRODUCTION... ..	ix—xi
TRANSLATION	1—24
GLOSSARY... ..	25—50
EMENDANDA IN NO. VIII	51
PAGE OF ARABIC UPPER SCRIPT AND TRANSLATION	52, 53
TEXT	54—59

LIST OF ILLUSTRATIONS

Ruined Monastery of the Arba'in in the Sinai Desert ...	<i>Frontispiece</i>
Moth	<i>Title Page</i>
Fac-simile of Manuscript	<i>to face p. 69</i>

INTRODUCTION

THE two stories in this volume are taken from a manuscript which I purchased in Egypt in the month of April 1906 along with the more important one which I have edited under the title of *Codex Climaci Rescriptus*, as No. VIII of this series. Both MSS. are palimpsests, and the under-script of both is in that dialect of Syriac which, as Bar-Hebraeus tells us, was called by the people who spoke it Palestinian, and which was the mother tongue of our Lord, and was doubtless identical with the Galilean speech which "bewrayed" St Peter to the company in the court of Caiaphas, in that terrible hour when he fell, through fear, into the greatest sin of his life. In neither MS. has the date been preserved, for in both the final leaves have been lost. Only from the characteristics of the later writing can we tell at what period the earlier one came into being. The Edessene Syriac text which overlies the Palestinian one of *Codex Climaci* is assigned, with very good reason, by Mr A. G. Ellis and Rev. G. Margoliouth of the British Museum, to the ninth century A.D. Its under-script cannot be much later than the sixth century A.D., and it is therefore the earliest document of any length in the dialect, as it is also the only one which gives us a continuous text of some of the Pauline Epistles.

The present text is, we think, a century later, and its upper-script is Arabic, not Syriac. The handwriting is a somewhat rare specimen of Christian Arabic, which is easily assigned to the beginning of the tenth century. Its characteristics will easily be understood by a study of the facsimile which I have given (see page 53). It is by no means easy to read, for in addition to its Cufic *sads* and *dads*, it has a *ḍ*, a *ḍ*, a *ḍ*, and a *ḍ* furnished with a tall limb something like that of an initial *ḍ*, for which letter the unwary might mistake them. It is also very closely written; for evidently in the tenth century vellum had become scarce. I have not been able to identify it in any way. I can only see that it is a theological treatise; the record of a dispute between a Christian and an unbeliever. Like most literature of its class and period, it contains numerous mistakes in spelling and grammar. There are also many erasures, some of which will be observed in the facsimile. The reason of these, so far as I can judge, is that the unbeliever was often very irreverent in speaking of the Lord Jesus Christ; and possibly the Christian repeated some of his phrases.

If we are satisfied that this Arabic upper-script should be assigned to the early part of the tenth century, we may easily guess that the under one belongs

to the seventh. By no ingenuity can we place it earlier, for the second story contains a definite and well-known historical date, on page 76 of this book, that of the death of the Emperor Justinus I and the accession of Justinianus I, his nephew and adopted son, both of these events taking place in A.D. 527.

I therefore think that the text of this MS. must have been written a little more than 100 years after the events which it records. The massacre of the monks at Raithō might well happen in the first fervour of the Saracenic tribes, after their conversion to Islām; and though the tale of Eulogios is somewhat fanciful, I see no reason to doubt that it is probably founded on an actual occurrence, and may be looked on in the light of a historical romance, where the supernatural has been brought in to explain the sudden rise and equally sudden fall of a man who meant well, but whose head was turned by the pride and splendour of the position to which his wealth had enabled him to climb. If he really found a hidden treasure, it may possibly have been a store of turquoises, left near Sarābēt el Ḳadīm by some Egyptian miner, or the hoard of a pilgrim who had lost his clue to its hiding-place; like the owner of a small store of copper coins found near the top of Jebel Musa, and now in my own possession.

When the "Martyrs of Raithō" and the story of the "Pledge of Eulogios" were written, vellum was plentiful. The leaves of the original MS. measure 9 inches by 8, i.e. 22½ centimetres by 20, yet it contains on a page only two columns of 22 short lines each; as the lines have often only one word, or at the most two in them, this gives about 63 words to a page.

The tenth century scribe, who wrote a Christian work in Arabic, could not afford to spread out his text in this fashion. He began by folding his leaves, so as to turn each into two conjugates, and on each of these he wrote about 34 lines of Arabic in one column, as closely as he possibly could. The result is that his pages are only half the size of the original ones, and measure 8 inches by nearly 4½, or 20 centimetres by 11. Each line contains from 7 to 9 words, and each page approximately 270 words. Thus 540 Arabic words overlie 63 of the original Syriac.

The story of the massacre at Raithō was recorded by Ammonius. It can lay no claim to any grace of style, and is the work of a contemporary chronicler rather than that of a historian. Its Greek and Latin text will be found in the pages of Combefis; but these, as well as the Syriac, were translated by Ammonius himself from the Egyptian or Coptic.

The tale of Eulogios cannot, of course, be literally true; yet it contains a practical lesson. I myself have known persons in real life who were most estimable and useful when in a humble station, but who, when raised to a position of affluence by some injudicious friend, displayed qualities that were not so admirable.

This palimpsest MS. has incidentally served a purpose for which it was not intended. Like the Pyramids, it has been the age-long tomb of a once living thing. I was obliged to cut all the cords which bound its quires together. While doing so I found, embedded between two of its leaves, a large moth, which must have crept in when the book was open, and been squeezed to death perhaps nearly 1000 years ago. I showed it to Dr A. E. Shipley, now Master of Christ's College, Cambridge, who told me that it is a species of *Polyodon*, one of the common noctuid moths, and that Dr Sharp thinks it may possibly have been in the MS. since the tenth century. Its colouring was exactly that of the leaves which had so long enshrouded it; and I have adorned my title-page with its portrait.

There is little to say about the quires, for they belong to the later script only. They all consist of 8 leaves, for though the second appears to have 6 and the fourth 2, I suspect that the man from whom I bought it, disarranged them by making a slit in the conjugate pair whose leaves I have mistakenly numbered 23 and 24. He cut them for the purpose of sending them about as specimens; and they contain the story of Eulogios finding the treasure. The vellum is fine but strong.

In compiling a Glossary of the new words and forms which appear in *Codex Climaci*, and in this text (*Horae Semiticae* VIII and IX), I take the opportunity both of accepting a few emendations suggested by Dr Hugo Duensing, and of justifying myself in regard to some words which he has declared to be errors in my transcription¹. Critics, it will be observed, are quite as liable to make mistakes as editors are; and this frequently happens when they have given too hasty a consideration to a subject. The occurrence of several passages, however, where Dr Duensing has been able to point out an undoubted slip in the text of the MS., shows that *Codex Climaci* is not the autograph of the translator, but is a copy of his work; and that we must place the date of the Palestinian version much earlier than the sixth century, to which period Dr Burkitt, with no sufficient proof, has assigned it. Dr Nöldeke's hypothesis, that it belongs to the fourth century, is nearer the truth, though we cannot say that it is absolutely certain.

¹ These are marked in the Glossary by the sign ✚.

THE FORTY MARTYRS OF THE SINAI DESERT

PART I

THE FORTY MARTYRS OF THE SINAI DESERT

[THE narratives of Ammonius the monk, concerning the Holy Fathers who perished in a raid of the Barbarians on Mount Sinai, and Raitho.

It occurred to my mind, once upon a time, while I was sitting in my humble cell not far from Alexandria, in a place called Canopus, that I would undertake a journey into Palestine. For in the first place, that I might see with my eyes, but not bear the vexations, and the danger, which was daily caused to the faithful by the cruelty of wicked tyrants. For certainly our very holy President Peter, when he sought hiding-places from place to place, and procured safety by flight, obtained no direct remission, nothing secure for the feeding of his flock. Besides these things, I was also inspired by a desire to survey the venerable places, and a pious zeal for adoring the Holy Sepulchre, with the vivifying and inviolate Resurrection; also the other holy places, in which our Lord Jesus the Christ walked about, and effected His tremendous mysteries.

Having turned a little aside to adore the holy places, and having been refreshed in mind by all the works of God, and having fulfilled [my] vows, that I might profit by the holy places,]

(f. 58a) I was held worthy to worship also in the holy place of the p. 2 Almighty. But I devoted¹ myself to the desert, with people who feared God, (f. 63 b) who were going thither to pray. Now we arrived there, by the grace of God, in eighteen days. And when I had prayed, I remained there for a few (f. 58a) days. And I enjoyed the peculiar polity of the holy fathers who [were] there; for I went with them to their cells, because of the welfare (f. 63b) of my soul. For all the week² they sit in silence, but on the evening of the sabbath they were assembled in the church, (f. 58 b) accomplishing p. 3 the service³ of the first day of the week. And in the morning they took the Holy Mysteries; the Body and the Blood of the Lord Jesus. And in silence they went every man (f. 63 a) to his cell. But their aspect and also their discipline was like that of angels. Their bodies were all of them very pallid,

¹ Literally "gave."

² Or "sabbath."

³ Literally "Canon."

as one (f. 58 b) might say, incorporeal; for they possessed nothing for the wants of the body; no wine, no oil, no bread was to be found at once [belonging] to them, except (f. 63 a) a few dates, and what was suitable for them. But for strangers
 p. 4 who come to pray there, (f. 30 a) a little bread was placed there beside the Governor of the place.

And after a few days suddenly many of the Saracens fell upon us; because at that (f. 27 b) time the king of the Saracens had died, he who was the guardian of the desert. And they killed those of the fathers who were found (f. 30 a) in distant cells. But those who were dwelling in places near, when they heard (the commotion) fled to a certain fortress in the neighbourhood, (together) with the Governor of the place, (f. 27 b) he whose name was Dulos; for he was in truth a servant of God; for great was his long-suffering and humility; and many there were
 p. 5 (f. 30 b) who called him Moses the servant of God. And they killed in Geth-rabbi all those whom they found there; and in Choreb; and people in Codar; and all those (f. 27 a) whom they found near to the Holy Mountain. And they came also as far as ourselves; and were also nearly killing us; for no (f. 30 b) man stood up against them; except the merciful God; He who stretched out His hand in conjunction with those who call upon Him from their whole heart. And He commanded (f. 27 a) and a flame of fire was seen on the summit of the Holy Mount, and it was a wonder; and all the mountain [was smoking, and the fire bursting out up to the sky. All being seized with terror, we became insensible through the fear of the vision. And falling on our faces, we worshipped God, and supplicated that He would carry us over the present necessity, which lay heavy on us, to a prosperous issue. Nay, even the Barbarians also, terrified by this new and unwonted sight, by a sudden impulse took to flight, many [of them] even leaving [their] arms with [their] camels, nor did they brook a moment's¹ delay. And now when we saw that they were scattered in flight, we poured out our thanks, and glorified God, who had not over-looked His suppliants, until the end. But descending from Tôr, we searched (to find out) which of the Fathers had been killed, and where. We found the names of the slain to be thirty-eight, some with different limbs, and differing wounds, cut and deformed. The manner in which they had been killed, no one will be able hereafter to tell, as no one saw how the massacre happened. We found twelve of these saints in the Monastery of Geth-rabbi, but several in quite other places. Isaiah and
 p. 6 Saba badly wounded (f. 55 a)] and still breathing. And we were in great affliction. We buried also those who had been slain. And we attended to those brethren who were ill.

For who (f. 50 b) even if his heart were of stone, would not weep and lament

¹ Literally "the delay of a moment of an hour," "horae momentum morae."

for the holy martyrs who had grown old in the garb of Christians, (f. 55 a) flung upon the ground in merciless suffering; each one of them struck down, one with his head cut off, and another cleft in twain; and another with his head split in two. What can I (f. 50 b) say about the number of merciless blows which struck the saints who were killed limb by limb, and were flung upon the ground? (f. 55 b) For no word can tell all that our eyes saw, on the bodies p. 7 of these saints; Father Isaiah died after a day (had passed). (f. 50 a) Also Saba himself was thrown down in the hope of life; because his wound was not very bad, and he was (f. 55 b) praising God greatly for what had happened. But he was sad that he had not become worthy of the end of the saints who had been slain. And he wept and said, "Woe (f. 50 a) is me, the miserable one! that I did not become worthy of the number of the holy fathers who have been slain for the sake of the Christ, (f. 76 a) who was cut off at the eleventh hour; he who saw the haven of the kingdom, and p. 8 did not enter it." And he said this with weeping, and begged from God, and said: "Thou art He (f. 79 b) alone [who] hast loved men. Do not separate me from the holy fathers those who have been slain for Thy name, (f. 76 a) but let the number of the Forty Martyrs be fulfilled in me. Yea, Lord Jesus, Son of the Living God, have mercy upon me, because Thou knowest I have cleaved unto Thee from my youth, (f. 79 b) and I have loved Thee and have longed for Thee. I am sinful and polluted."

And when he had said these things with a wise and true thought, (f. 76 b) he surrendered his spirit to God, on the fourth day after all the holy men. p. 9 And while we were in lamentation and in tears, a certain Saracen came, (f. 79 a) and said unto us, that the monks, after they had dwelt amongst the Barbarians, went their way to the place that is called Raitho, and were slain (f. 76 b) by the Barbarians. The dwelling was distant from us a march of two days, which is on the shore of the Red Sea, where Moses (f. 79 a) and the people of God encamped when they had come out of Egypt. There are those twelve springs of water and the palm-trees which are written [about] (f. 19 a) in the Exodus, "seventy palm-trees, and twelve springs," which have p. 10 increased very greatly in numbers. And this Saracen related to us about the slain (f. 18 b) of Raitho. We asked him to tell us on what day they were slain; and how many were slain. And he said unto us, "I (f. 19 a) know not, but I have heard the report from others, of those who dwelt here that they were all slain." And while he was still telling us, others came (f. 18 b) [and] said that truly it had happened. And then after a few days, a monk came to us from the monks who were dwelling there, (f. 19 b) and he said unto us, "Here on Mount Sinai I wish to dwell, because the desert in which I dwell p. 11 has been laid waste by the Barbarians." And when Father (f. 18 a) Dulos, the

Governor of the place, heard [it] he received him with joy. And he asked him to make known to him the truth of what happened to the saints (f. 19 b) who were slain at Ratho; and of how he escaped from the Barbarians; and what was their polity; and also about their discipline.


- Beginning of a chapter.* (f. 18 a) And when he mentioned the discipline of the saints, he began to weep much, and said: I have not lived a long time here. (f. 44 a) But it is about twenty years to-day since I came here. But there are others who have dwelt here for forty years, and for fifty, and for sixty, and for (f. 45 b) seventy years, who have dwelt in the same place. For the place is level and plain, forty miles long, (f. 44 a) about twelve miles broad; on its eastern side are rugged mountains, like a wall inaccessible to those who do not know the place. A path crosses there, (f. 45 b) On the west is the Red Sea, which extends, as people say, to the Ocean Sea. On its shore is a mountain (f. 44 b) from which issue twelve springs of water; these and others beside them which trickle; and many other wells among them. They issue (f. 45 a) from the mountain, and water many palm-trees. And on that mountain are a number of anchorites dwelling, and there is a church¹ (f. 44 b) below the mountain; and near the mountain there were people truly heavenly who dwelt on the earth while their souls were in heaven. About their discipline (f. 45 a) I am unable to speak, for not one of them was led to us; nor about the conflict which took place, nor about their temptations from the devil (f. 73 b) which arose against them; I am not able to tell, my beloved ones. Nevertheless I will speak about one or two things. And it will be sufficient for the satisfaction of many, that those who [hear me should know, from what I say, that the other things also are of the same nature. A certain Moses] (f. 73 b) having adopted the discipline of monasticism from his youth, practised monasticism for seventy-three years in that mountain from which springs of water issued. [He dwelt in a certain cave not far from the place [called] "Assemblies in Churches," truly another Elias,] (f. 73 a) for every time that he asked of God, it was done unto him. For God did many mighty deeds by means of him. For He gave him power over wicked spirits¹ [and by completely curing many he attached to the Christ nearly all the people] (f. 73 a) in that desert, and also the people of the place the inhabitants of Pharan, and made them Christians, for they were heathens, but now they are elect Christians. [For seeing signs and wonders which] (f. 4 a) the man of God, Father Moses did, they believed in the Father, and in the Son, and in the Holy Spirit. And they were persuaded to receive holy (f. 5 b) baptism. And as we have said before about the servant of God, Father Moses, that he cured many from their sicknesses, (f. 4 a) and from evil spirits, by the grace of our Lord

¹ Half a leaf of the MS is missing. Passages placed in brackets are not extant in Syriac.

Jesus the Christ. And this saint, from (the time that) he took the habit of the Christ, ate no (f. 5 b) flesh¹, but he ate dates only. The people, the Saracens, who dwelt there were bringing wheat from (f. 4 b) Egypt, which they p. 17 sometimes sold, and gave to us. And we gave them dates instead of the wheat; from what we were gathering from the place. (f. 5 a) And we were doing it [for] our necessity. The food of that saint was a few dates, and water only. And he never tasted wine. (f. 4 b) And his dress was of palm-fibre compressed. And he loved silence more than all men. And he received with joy those who (f. 5 a) came to him to inquire from him about their thoughts. And his sleep was after the liturgy of the night; and the rest (f. 13 a) of the hours he p. 18 spent in vigils. But in the days of fasting of the Forty he did not open the door of the cave, until the fifth day of the (f. 10 b) Holy Week. On the days of the fasting he said to us that we should serve him with these twenty dates, which were beside him, and a pitcher of water (f. 13 a) only. And in one of those days of fasting they brought unto him a man who was tried with an evil spirit. This man was chief of Pharan. And when they arrived (f. 10 b) at the mountain in which was the cave of the saint, the evil spirit tormented him, and he wailed with a loud voice and said: "O Power! (f. 13 b) thou canst not thus even p. 19 for one hour make this aged man useless for his service." And forthwith the demon came out of him and he was healed. He had been a heathen (f. 10 a) until now, who had not received holy baptism. For all the Pharanites were heathen formerly. And he returned to his house, (f. 13 b) whole; and he praised God, he and those who were with him. But the servant of God did not open the door of his cell, and he was not seen (f. 10 a) by any one of them.

What Father Psoes said about Father Moses is finished. (f. 42 a) *On account* p. 20 *of Father Psoes the Egyptian.*

And this Father Psoes dwelt there with Saba above Father Moses. And he dwelt there forty (f. 47 b) years and he did not change from being with him. And this one was taught by Psoes in the rule of a father, like his sign and seal. (f. 42 a) And he took all that he heard and learnt from Saba. And I also dwelt with him a little while from the beginning, and because of the hardness of his regimen, I was forced (f. 47 b) to go out from beside him, for I could not bear the regimen of hardness and torment of the body beside him. He also (f. 42 b) was slain with the other holy fathers. We then make a remembrance of each p. 21 of the other holy fathers. I leave greater things than these that I may tell (f. 47 a) what they did, and how they made known the rule of their struggle. I recollect about one of them. The conduct of Father Joseph (f. 42 b) who was from Elath, and he dwelt below the town two miles away from the water. And he built himself a cell with his hands; and he (f. 47 a) was

¹  seems to be used in its Arabic meaning.

perfect by the grace of God. And he dwelt in that cell for thirty years; and there was much discrimination in him, and he was full of the word

p. 22 (f. 53 a) of truth.

And he had one disciple. But he did not live with him, but near to him. Now there came one of the brethren, that he might ask him about (f. 52 b) his meditation, and he knocked on the door. But Saba was occupied with a vision about God. And our brother stooped (f. 53 a) to the door and saw Saba, who had become flames of fire from his head as far as to his feet. And our brother said: "Trembling hath seized me, (f. 52 b) and I have become like a dead man."

And I fell down on the ground for an hour. And then I rose up, and sat near
p. 23 to the door. But Saba (f. 53 b) was occupied with a vision, and did not perceive me. And after five hours he opened the door and brought me in. And when we had prayed, we sat down. And Saba answered and said unto me, (f. 52 a) "When didst thou come here?" And our brother said unto him, "I have had four hours and more since I came hither, but (f. 53 b) that I might not incommode thy Holiness, I did not knock." And Saba knew that our brother had seen the vision. And he said nothing to him on account of this, but all that he asked (f. 52 a) of him he told him. And he cured his thoughts; and made him return in peace. And after that Saba also went away from that
p. 24 place and (f. 26 a) was seen no more by any one because of the glory of men. But his disciple came whose name was Gelasius, and he did not find Saba, and he sought him, and did not find (f. 31 b) him. And then he dwelt in Saba's cell, and was much grieved because of him.

Beginning of a chapter. But after (f. 26a) six years, in the middle of the day, a man knocked at the door, and our brother went out and beheld Saba his own Abbot standing; and amazement took hold of him, and he (f. 31 b) thought that he was a spirit. And he said unto him with composure, "Pray, Father." And when he had prayed, he received him with joy; and they asked about each (f. 26 b)
p. 25 other. And Saba said unto him: "Thou hast done well, my son, that first thou hast sought for a prayer, for many are the snares of the Enemy." And his (f. 31 a) disciple said unto him: "What happened to thee, Father, that thou didst depart from thy flock, and didst leave me an orphan? And I have grieved much."

And Saba said unto him: "The reason why (f. 26 b) I have not been seen by thee, God is He who knoweth it. But yet until this hour I have not been far from this place; and I have spent no First day of the week that I have not (f. 31 a) taken part with you in the Holy Mysteries of the Christ."

And our brother wondered at his meditations; and how he came in and went
p. 26 out (f. 14 a) amongst them; and no one saw him. And our brother said unto him: "What is the reason that thou hast come to thy servant to-day?" And Saba said unto him: (f. 9 b) "To-day I am going to the Lord; and I came to thee

that thou mightest bury my body. And, bury it as thou wilt." (f. 14 a) And Saba spoke much to our brother about the destiny of his soul. And in that hour Saba stretched out his hands to heaven, and prayed, and slept in peace. And our brother, (f. 9 b) his disciple, ran immediately and assembled the holy fathers. And we took branches of palm-trees and we went and with songs (f. 14 b) and with psalms we brought him into the church. And his face was shining like a light. And we kept a vigil over him all the night. And we laid (f. 9 a) him with the saints who slept there in the place. And these holy fathers were perfect and excellent in their discipline, (f. 14 b) and in prayer, and in their own polity. And we were forty-three dwelling in that place. p. 27

And behold, two men came from across the sea; (f. 9 a) and they told us that they had crossed the sea on boats of palm-wood. And they told us to take care of ourselves, for behold! many Blemmyes had come (f. 65 a) suddenly and seized a boat which was beyond Elath, and said unto us, "Conduct us to Clysma, and we will not kill you." And we said unto them, (f. 70 b) in our fear lest they should kill us: "We thank you, and we are waiting till the south wind blows, (f. 65 a) and we shall set sail as you wish. But we found by the power of God, by night, how we might escape out of their hands. And behold, we tell you: (f. 70 b) Give heed and keep watch that they do not come here sometime, and slay all of you." p. 28

And when we heard these things we were (f. 65 b) in great fear; and we placed spies on the shore of the sea; (saying) If ye see a ship coming, ye shall inform us. And after a day a little ship was seen (f. 70 a) towards the evening coming towards us. And the Saracens and the Pharanites also who were to be found there came up and prepared to make war with the (f. 65 b) Blemmyes, for the sake of their women and their children. And they were assembled to the number of two hundred men, beside the women and their children upon the mountain which is above (f. 70 a) the palm-trees, where there are fountains of water. But we fled to our church, which is fortified with bricks, and the height of its wall is three statures of a man (f. 29 a) and when these Barbarians arrived at the shore of the sea, and by means of the sailors who brought them they remained there, on the shore (f. 28 b) of the sea all that night. But when it dawned, and became morning they chained the sailors of the ship, that they might not run away, (f. 29 a) with the ship. And they left one of the sailors still standing upon the ship, with one of them[selves], lest they should take the ship. p. 30

And they crossed the mountain, and came as far as the springs (f. 28 b) of water. And the Saracens of that place met them for a fight, between the hill and the springs of water. And archers of both (f. 29 b) were shooting arrows. But the Barbarians were numerous and skilled in war, and they chased the p. 31

Saracens, and killed a hundred and forty-seven (f. 28 b) of them. And the rest fled to the (shelter?) of the mountains, and some of them were hid amongst the trees. And the Barbarians sat down after (f. 29 b) the fight had ceased. They took their women and children captive, and all that belonged to them. And they gave (i.e. distributed) them where the springs of water are. And after these things they ran fast (f. 28 a) like wild beasts and came upon us to the fortress where we had fled; and they were expecting that they would find [much hidden treasure. As they were walking round the walls screaming, and filling the air with wild howls, and threats in barbarous languages, we all spent the time in much sadness of spirit, quite destitute of counsel, with our eyes fixed on God, prostrate in mind, overflowing in prayer. And some of our people bore the ills with a strenuous, equal mind, others lamented; one gave thanks, pouring himself out in prayers; another consoled his neighbours, and all together exclaimed, "Lord! have mercy!"

But our most holy Father, who was named Paul, a native of Petra, said in the midst of the assembly: "Hearken, ye fathers and brethren, unto me a sinner, and the least of all. Ye all know, that we have dwelt in this place for the sake of our Lord and Master, Jesus the Christ, cut off, because of His love, from the habits of this vain world, in this rough and fearful desert, we the unworthy and sinful, who will bear His yoke, living in hunger, in thirst, in dire poverty and misery despising certainly, if I may so say, everything earthly and this vain world, that we may deserve to be His worthy companions in the kingdom of heaven. And now nothing will happen, or will come near to us even in this hour, except by His command and will. Therefore if He wishes to free us from this vain and changeable life, and take us to Himself, it is right that we should rejoice in His name, and exult, and give thanks and in no wise be sad. For what could be more joyful, what more sweet, than to look on His glory, and His awful countenance? Recall to memory, fathers and brethren, how always, when seated together, we have preached (about) the blessed saints to each other, who for His holy Name, have endured martyrdom and have wished that we also might be found their companions in the City. Lo therefore, my children, the time is come, and] (f. 36 a) it is given unto you to inherit life eternal with them, as is your desire, that you should be with them in this gladness which is prepared for all these (f. 37 b) who please the Lord Jesus. Because of this, be not afflicted, O athletes of the Christ! by this good conflict; and let it not grieve (f. 36 a) you, and let not your souls be faint¹, and do nothing that is unworthy of our cowl. But be clothed with strength and joy and manliness (f. 37 b), that ye may endure with pure and brave heart; and may God receive you into His kingdom."

p. 32

¹ Literally "let not your souls be made little."

And they all answered and said : " Yea, our honoured Father (f. 36 b), as thou hast said unto us, thus will we do. What shall we render unto the Lord for all that He hath given unto us? We will take the cup of salvation, and call upon the holy name of (f. 37 a) the Lord." Ps. 116. 12
p. 33

And then our Father lifted up his hands to heaven and said, " Lord Jesus the Christ, Son of the living God, (f. 36 b) Who never dieth, forget not Thy servants, but remember our afflictions, and our poverty; and strengthen us in this hour of affliction, and receive our offering of a sacrifice, as a sweet savour before Thee. For to Thee belongeth honour and glory for ever.

[Amen."

Then, while we were saying, Amen, a voice came as if from the altar, heard by us all, " Come unto Me, all ye who labour, and are heavy laden, and I will restore you." At that voice, all were seized with terror; the hearts and the knees of all were loosened, which made it plain that the spirit was willing, as the Lord said, but the flesh was weak. But the faces of all were fixed only on heaven; we were all now lacking in hope of this life. Then the Barbarians, as no one opposed or retarded their onrush, climbed up over a heap of tree trunks, piled up like a wall, and the door being opened, ran in like ravening wolves, huge, rough animals, with their swords firmly grasped in their hands. But first they seized a certain man named Jeremiah sitting at the door of the Lord's church and commanded him, by means of one of their own number who fulfilled the duty of interpreting, to shew which was our President. He being fearless at these things, not in the least terrified, either at the rough look of the Barbarians, or at the sharp points of the drawn (swords), said : " I neither fear you, O impious ones and enemies of God, nor will I shew you him whom ye seek, although I have him standing near me."

The Barbarians were astounded at the great boldness of the man, and the firm strength of his heart, that he did not fear them in the very least, but accused them with a reproof; and having seized him everywhere, they bound him hand and foot, and set him up as a target, and loaded him with such a rain of arrows, that they left no place in his body free from arrows. Thus wrestling bravely against the devil, he obtained the crown first of all, the serpent's head being trampled to death; the holy firstfruits, having become a fine example to the saints. When our most holy Father Paul saw these things, he came forward immediately shouting and saying: " I am he whom ye seek!" and he shewed himself to them with his own finger, that he was he whom they sought. He declared himself thus, fearing nothing, to be a brave servant of the Christ, he counted in his soul neither the blows nor the torture which the wicked men were going to bring in before the massacre. Having therefore seized him, they asked, where was his money

hidden. To whom he said with soft speech, and gentleness of manners, as was his wont, "Believe me, children, in all my substance, except these old haircloths, with which, as you see, I am clothed, I possess nothing." With these words, he stretched out his cloak with his hand and shewed it to them.

But they, beating his bare neck with stones, and piercing his cheeks and his face with arrows, "Bring," they said, "what thou possessest." But after the torture had been prolonged for a long hour, and they had mocked him, and had found nothing, then they drove a sword through the middle of his skull, cutting his sacred head into two halves, and dropping them down over either shoulder; and verily all his body having received other blows, and many torments having been endured by his force of mind before his death, he lay at the feet of the Father who was already dead. Plainly he was another victor, a brilliant triumph over the devil, being cowardly in not a single thing, or having become weaker in spirit.

- But I, the miserable one, having seen this great slaughter, and the streams of the saints' blood, and their viscera thrown about, was frozen by fear, looked about, considering silently, in what place I could find safety. As there was in the corner of the house, in the left hand, a heap made of a few palm-branches and the Barbarians being in the meantime busied with torturing Paul], (f. 74 a)
- p. 34 I fled, and hid myself there. And I thought that one of two things would happen to me. Either I would escape, or I would be taken, (f. 81 b) and they would kill me. But these wicked Barbarians left two fathers, whom they had slain in the court, and rushed suddenly into the church, (f. 74 a) shouting together with drawn swords in their hands, and every one whom they met there, they slew without mercy. For some of them (f. 81 b) they smote on their heads, and another on his shoulder. But what can I say [for just as each had received a blow, they slew him].
- p. 35 (f. 74 b) While he was relating these things to us, he wept, and his tears fell like floods of water, so that we all wept also. And again (f. 81 a) he said unto us: "What shall I say? how shall I relate what mine eyes have seen? [There was one there named Salathiel, who had as kinsman a monk in the Institute. He was] (f. 74 b) about fifteen years old. Father Joseph had taught him from his childhood the discipline of monasticism. For from his childhood he sent him out to the desert to fight (f. 81 a) against Satan; and in hunger and thirst.
- p. 36 When the Barbarians saw this one also, that he was a boy, the wicked men (f. 20 a) did not wish to kill him; but yet one of them took him out.

Beginning of a chapter. And when our brother saw that he was not (f. 17a) worthy to be slain with these saints by wicked men, [he seized a sword from the Barbarians, from the one who] held (f. 20a) him. And he struck

one of them on the shoulder that it might happen (that) they should kill him. For this was his longing to die with these (f. 17b) saints, that he might be slain by these hateful men. Then they raged against him with anger, and flung (themselves) at him, and gnashed (f. 20b) their teeth upon him, and cut p. 37 him limb by limb. And he rejoiced and said: "Blessed be the Lord, Who hath not delivered me into the hands of the wicked." And whilst he (f. 17a) said these things, he finished his course in the Lord. And after he was dead they struck him often; and when I saw these things I entreated God (f. 20b) to cover me from their eyes, that they might not see me; so that I might escape and bury the bodies of the saints who had been slain there. And they filled all the (f. 17a) church with blood, the blood of the saints who had been slain. And it was finished according to every good wish, and they praised God for these (f. 1a) things that had happened to them. p. 38 For their thoughts were in heaven with the Lord their God; and they were holy temples to God most High. (f. 8b) And they left the transient and perishing world, and cleaved only unto God. And thus they died by the sword. (f. 1a) And they were not separated from the love of the Christ; as it is written, "Who shall separate us from the love of the Christ? neither sword, nor tribulation shall separate us (f. 8b) from the love of the Christ." Thus these Rom. 8. 35 holy ones resigned their bodies to tribulation and to the sword. If then (f. 1b) I call them martyrs, I am not wrong; for they endured tribulation. p. 39 They were completely cut to pieces, limb by limb, like martyrs. (f. 8a) But the Barbarians were thinking that they had killed them all; and they were searching in all places, hoping that they would find (f. 1b) gold. And they did not know that the saints possessed nothing upon the earth. But when I had seen all these things done, I (nearly) died from fear. And not a drop of blood still remained in me; but I remained like a dead man. I was hidden among the palm-branches, for I had said: (22a) "For here they will seek and will find me." (f. 22a) And I was thrown among the palm-branches; while they came towards me, and I saw my death (f. 15b) with my eyes. And I begged of God that if it were His will, I might escape from them. And they came as far as (my) corner. And when they (f. 22a) saw these palm-branches, they despised them, and went off from me; for God covered their (eyes) that they did not see me. And they left the saints (f. 15b) thrown one upon the other. And when they found nothing to take, they returned to the side of the springs (f. 22b) of water. And they tried to sail on the p. 41 sea; and go to Clysma, where it had been their desire before to go. And they went, (f. 15a) and found the ship broken, and their comrade killed, him whom they had left to take care of the ship. He was a friend of the

Christ; (f. 22 b) and he could have fled secretly away from the Barbarians who were with him in the ship. And he cut the ropes of the ship, and she knocked suddenly against a rock and she was broken.

- And he killed the Barbarian who was with him in the ship, and threw his body into the sea. And by the mercy of God he escaped to the
 p. 43 mountain. (f. 59 a) And they then saw a broken ship, and their comrade killed, and the confidence of their hope was cut off. And they were considering as to how they should return (f. 62 a) to their place. And they could not *do it*, because their ship was broken. And in a rage they killed the women and the children. And afterwards they kindled a fire (f. 59 a) in the palm-trees. And they burnt many of the palm-trees ruthlessly; so that they might lay waste the place. And while they were doing these things, men came from Pharan, (f. 62) valiant chosen men, six hundred in number, and the Barbarians were mourning because of their country. And when they
 p. 43 had agreed (together), (f. 59 b) and had heard of the massacre, they came like wild beasts. Then the Barbarians also prepared themselves for the fight, and withdrew (f. 62 b) themselves a little from the water. And they began the battle from the rising of the sun in a level place. And they hurled arrows the one upon the other. (f. 59 b) But the Pharanites were more numerous than the Barbarians, and they slew the Barbarians. But the Barbarians gave up¹ the hope of their lives, (f. 62 a) for they were not able to run away, that they might escape. Then they rose up in strength, and
 p. 44 endured much in the fight. And the fight was (f. 46 a) until the ninth hour. And they killed in that day of the Pharanites eighty-four men, and many who were wounded in the battle here did not die. (f. 43 b) The Blemmyes stood well in the fight because of their children until they were all slain; and not one was left of them. (f. 46 a) But I, [while these things were happening], recovered strength and came out from my corner where I was hidden. And I sought to bury (f. 43 b) the bodies of the saints. And I found them all who had been killed except three, Domnus, and Orion, and Andrew. And
 p. 45 Domnus was in great torment, (f. 46 b) for he was badly wounded in the side, but not unto death. And Orion was not with him. And he suffered nothing at all, for the Barbarian (f. 43 a) who struck him with the sword in his abdomen from right to left thought that he had killed him, but did not hurt him at all. (f. 46 b) He only cut his garment, and did not touch his body. And he was thrown among the bodies of the saints as dead. And he saw me, and he arose (f. 43 a) and went round the bodies of the saints with me. And he was afflicted and grieved at all that had happened to the

¹ Literally "cut off."

saints. But the Pharaites (f. 66a) after they had gone to the Blemmyes p. 46 had left their bodies on the shore of the sea to the beasts of the earth, and to the fowls of the heaven. But those of them[selves] who had been killed, (f. 71a) they collected, and made a great wailing over them. And they buried them at the foot of the mountain, above (f. 66a) the springs of water in a cave. And they came to us, and they saw us weeping and wailing about the saints who were slain. And they entered and saw the bodies of the saints, (f. 71a) torn, and they wailed and wept bitterly, seeing the flock of the Christ torn and flung (f. 66b) upon the earth. But we were in great fear, seeing the blows that had struck the bodies of the saints, the slaves of the Christ, those who in their lives (f. 71a) had pleased the Christ, and in their deaths gave the blood of their necks that they might be finished with the holy martyrs. p. 47

(f. 66b) *Beginning of a chapter.* But Obedianus, the chief of Pharan, with the great men of Pharan, brought very costly garments, and covered the bodies of the saints, for they also had heard the word (f. 71a), "I was naked, and they clothed me." But Domnus was from Rome, and the saints were (f. 48a) thirty-nine. And Domnus who was from Rome, his life was still in him. And all those who were there took (f. 41b) branches of palm-trees, and came to meet the saints. And with praise and with honour we buried them all (f. 48a) in a certain place near to the camp. And Domnus died in the evening. And we buried him, not with the saints, but near them. The reason was (f. 41b) that we should not open the grave and disturb the bodies of the saints. But he was counted with them; forty Martyrs (f. 48b) of the Lord Jesus the Christ. To Whom be glory for ever and ever, Amen. p. 48

And Father Andrew and Father Orion remained there (f. 41a) in the place; hesitating in their minds whether they should go or stay. But I, because I was not able to endure the hardships of the desolations (f. 48b) of that place, nor to cease from the grief for the fathers who were slain there, I thought of going to Your Holinesses. And Obedianus was a great lover (f. 41a) of the Christ. He persuaded me to stay in the place, and he said unto me: "I will care for thee, and I will supply thy wants at every (f. 35a) season." And I did not stay, because of the desolation of the place, but I have said to you truly what happened there. (f. 38b) Do you also tell me what has happened in your neighbourhood truly concerning those who have been slain there. p. 50

And we told him all truly (f. 35a) about what has happened amongst us in detail. And we marvelled at the wonderful things of God, that thus on the same day all the saints (f. 38b) both here and there were

equally crowned, and again that they were the same in number; and we
 p. 81 exceeded with weeping about what was said. (f. 35 b) And after this the
 Governor of the place rose up, Father Doulos, and said: "O my beloved
 ones! these saints also, so worthy of the Christ and chosen by Him, became
 (f. 38 a) servants of God, and worthy of the kingdom of heaven; and after
 their conflict and battling and temptations (f. 35 b) obtained the crown of
 their martyrdom with God. For behold they dwell in ineffable glory. But
 let us arise and care about ourselves. And that we may persuade them to
 seek from our Lord Jesus on our behalf that He may make us also worthy of
 p. 82 the kingdom, (f. 61 a) and the glory of their deeds: Amen. And let us
 glorify God, and thank Him from all our soul that according to His mercy
 He hath saved us (f. 60 a) from the hands of the Barbarians. [And let us
 seek with vows, that we may be slain with the holy Martyrs." Having spoken
 these things, he consoled all with words composed for the profit of souls.]

(f. 61 a) But I, Ammonius, returned to Egypt, and truly I [took] with me all
 these writings on parchment. And I went to Egypt, (f. 60 a) but not to my
 first place, whose name was Canopus, but near to Memphis, [and shut myself
 p. 83 into a very small hut] (f. 61 b) and I read every hour in the memoirs of the
 holy Martyrs of the Christ, that I might delight in the memory of their
 struggles. And at every time I praised (f. 60 a) God the Father, the Ruler
 of all, to Whom be glory for ever and ever, Amen.

I John found writings, (f. 61 b) by the mercy of our Lord Jesus the Christ,
 beside the monk Tarus near Naukratis, in the Egyptian tongue; and I
 translated them by the grace of the Christ into the Greek tongue, for I was
 cognizant of both tongues, Egyptian and Greek. And by the grace of
 (f. 34 a) God I translated them accurately, to the praise of the holy
 witnesses, And may the Lord Jesus give us a portion with them all in
 His Kingdom. Amen.

The life of the Holy Fathers who were slain at Mount Sinai and Raitho,
 is finished, in the days of Pope Peter of Alexandria. But the memory of these
 holy ones is made in December in the months of the Romans, the 28th. May
 the Lord have mercy on us by their prayers, and on all the world.

EULOGIOS THE STONE-CUTTER

PART II

THE LIFE OF EULOGIOS THE EGYPTIAN, WHO WAS A STONE-CUTTER

FATHER Daniel, the priest of Scete, said: Once upon a time I went to Thebais, with one of my disciples, and we sat (f. 34 b) in a ship, and we came down to the river. And when we arrived at a village, the old man persuaded those who were in the ship, for he said: "It is necessary that we should remain here to-day." And they alighted there. And his disciple began to murmur and said: "How long shall we go round about? Let us go to Scete?" (f. 34 b) And the old man said: "Nay, but we will stay here to-day." And they sat down in the midst of the village as is the custom of strangers. And our brother said to the old man: "Is it pleasing (f. 39 a) to God that we should sit like beggars? Let us go for a testimony." And the old man said: "Nay, but we will sit here."

For the old man (f. 67 b) knew by the Spirit that Eulogios was coming from Africa to his former places. And because of this the old man waited for him, that other one, but he did not (f. 70 a) know which was the place. And they waited sitting there until the evening. And they did not eat, and they did not drink. And one brother began (f. 67 b) to contend with the old man, and he said: "Oh! because thou art a servant of the Christ, because of thee I have to die."

And while they were talking a certain old man of the city came, tall of stature, (f. 70 a) and full of years; and his head was white, and he was bent with age. And when he saw Father Daniel, he ran and embraced him and began to kiss him. (f. 67 a) And he wept and greeted his disciple. And he said unto them: "If ye are naming the Lord, come with me to my house." And he carried a lantern, in which was a lamp, and went round about (f. 70 b) in that street of the town and sought for strangers. And he led the old man and his disciple and every stranger whom he found and brought them to his house (f. 76 a) and washed the feet of the brethren and of the old man. But there was no man in his house, nor even in another place, save God only. And he

set (f. 70 b) a table before them. And when they were satisfied, he took the crumbs, and gave them to the dogs of the village. For thus he did, (f. 2 a) and left nothing till the morning. And he brought the old man alone, and they sat talking the one with the other to the profit of the soul, (f. 7 b) with many tears, until the morning. And in the morning they saluted each other, and went on the way. And as they were going on the way, our brother made a repentance (f. 2 a) for his Abbot, and said: "Do me a favour, father, and tell me who is that old man, and whence dost thou know him? And the old man did not wish to tell him. Again (f. 7 b) our brother made a repentance and entreated him, saying: "Thou hast revealed much good to me, father, and concerning this (matter) thou hast not revealed to me, father." For he said p. 59 unto (f. 2 b) our brother much about the virtues of the saints; but the old man did not wish to reveal to our brother about that (other) old man.

And then our brother was vexed and did not speak with the old man until he came (f. 7 a) to Scete. And when our brother went to his cell, he did not take anything to eat to the old man, as was his wont, for at eleven o'clock (f. 2 b) he ate every day of his life. But when it was evening, the old man came to our brother and said: "Why, my son, hast thou left thy father now to die of hunger?" And he said: "I have (f. 7 a) no father, for if I had a father, he would love his son."

And the old man said unto him: "Then be in peace!" And the old p. 60 man held the door to open (it), and go away. And our brother ran and held him, and began to kiss him and say: "As God liveth, I will not leave thee, until thou tell (f. 75 b) me who that old man was. For our brother could not see the old man hurt, for he loved him much. And then he said unto him: "Make me (f. 80 b) some food, and afterwards I will tell thee."

And while the old man was eating, he said unto our brother, "Be not stiff-necked, for because thou didst quarrel with me, I did not tell thee when we were (f. 75 b) sitting in the village, and I did not reveal (it) to thee. Thou also do not repeat to any man what I say unto thee."

And he said this unto him: (f. 80 b) 'This old man is called Eulogios. And p. 61 his craft is (that of) a stone-mason. And he uses one carob every day, and fasts till the evening, tasting nothing. And in the evening (f. 75 a) he comes to the village and every stranger whom he finds, he brings him to his house, and feeds them. And what is over he gives to the dogs, (f. 80 b) until to-day. And to-day he is a hundred and twenty years old. And he uses one carob every day.

When I was young, forty years ago, (f. 75 a) I went up to sell the work of my hands in this town, in which we are. And in the evening he came and led

me and the brethren who were with me, as was his wont, and refreshed (f. 68 a) us, being strangers¹. But when I came to my cell, and I knew the discipline of the excellent man I fasted two weeks (f. 69 b) and I persuaded God to give him a blessing, that thus he might refresh the brethren as he pleased. And when I had fasted three weeks, I lay (f. 68 a) like a dead man for much more than a day. p. 62

And I saw a man coming towards me in an honourable form. And he said unto me: "What is wrong with thee, Daniel?" And I said: (f. 69 a) "My Lord, I have given a word to the Christ, that I will not eat bread until He hears me concerning Eulogios, the stone-mason, that thus He would give (f. 68 b) him (wherewith) he may also help others." And he said unto me: p. 63
"It is well." And I said unto Him: "I pray Thee, my Lord, give him, so that all men may glorify Thy holy name because of him."

And He said unto me: "I have said unto thee that it is well. But if thou desirest that I should give him, give a pledge to Me (f. 68 b) for his soul that it may be saved with much possessions." And I gave (it) to Him. Then I said unto Him: "At my hands seek his soul." And I saw (f. 69 a) as if we were standing in (the church of) our Lady of the Holy Resurrection, and behold, a boy was sitting on the holy stone. And Eulogios (f. 24 a) *was* standing on his right hand. p. 64 And this boy sent to me one of those who were standing before him. And he brought me to his side. And he said unto me: "Art thou he who gave a pledge for Eulogios?" (f. 23 b) And all those who were standing answered and said, "Yea, our Lord." And then he said: "Tell him, Thy pledge will be required." And I said: "Yea, my Lord, thou shalt (f. 24 a) seek it at my hands; but add a blessing to it." And I saw two of them who were turning much wealth into the bosom of Eulogios. (f. 23 b) And all that they were turning he received in his bosom. And I awoke, and glorified God.

Beginning of a chapter. And Eulogios went out (f. 24 b) to his work as was p. 65 his custom; and behold, while he knocked on the stone, (he) heard like the noise of something, and found a small hole. And again (f. 23 a) he knocked and found a cave full of gold. And then he wondered and said: "This gold belonged to the children of Israel. What then shall I do? If I take (f. 24 b) it to the village, the prince will hear of it, and take it; and I also will fall into great danger. But I shall take it to another place where (f. 23 a) no man knoweth me." And then he hired camels as if to carry stones. And in the night he carried the gold, and conveyed it to the shore of the river.

(f. 11 a) And he left off the good work that he had done. And he took a p. 66

¹ Literally "our strangerhood."

ship and sailed to Constantinople. And at this time the Emperor Justinus (f. 12 b) was reigning, the son of Justinian. And Eulogios offered much gold to the Emperor and to all the magnates of the Emperor; that he might become (f. 11 a) Eparch over all the Eparchy. And he bought a great property which is called Egyptian until this day. And it happened (f. 12 b) that after two years I saw again this boy in my dream in the holy church; and I said p. 87 to myself: "Where then (f. 11 b) is Eulogios?" And after a little I saw an Ethiopian drawing Eulogios. And he brought him out in the presence of the Prefecture. And when I awoke, (f. 12 a) I said: "Woe is me, the sinner, the miserable one, for I have destroyed my soul." And while I was thus in thought I arose (f. 11 b) and I took my basket for a wallet. And I said to that boy: "I seek for Eulogios." And I sat down there like a man who is selling the work of his hands (f. 12 a) and I waited for Eulogios as was my custom, and *that of* all the brethren. But when it was evening, and become very dark p. 68 (f. 32 a) and no man received me, I arose and found an old woman, and said unto her trustfully: "Mother, give me three cakes that I may eat. I am hungry (f. 25 b) for I have eaten nothing to-day."

And she said unto me: "I will give thee." And she went and brought me cooked food and bread, and she sat down beside me (f. 32 a) and began to speak to me words of cheer. And she said unto me: "Dost thou not know that thou art a boy? and it is not good for thee to come to the village? Dost thou not (f. 25 b) know that a monk seeketh quiet?" And other good words she said unto me. And I said again unto her: "And what dost thou think we should p. 69 do? (f. 32 b) I came to sell the work of my hands."

And she said unto me: "Even if thou dost sell thy work, do not linger in the village; but if thou seekest to be (f. 25 a) a monk, go to Scete."

Beginning of a chapter. But I said unto her: "Thy breakfast is quite safe from these mockeries; is there (f. 32 b) not one man who fears God in this village, who will receive strangers?"

And she said unto me: "O my lord! what hast thou said? We had a man, a hewer of (f. 25 a) stones. And he did a great deal of good to strangers. And p. 70 God saw his good deeds, and gave him much wealth, and he (f. 51 a) it is who is Eparch to-day." And when I heard that he had been made Eparch, I said to myself, that it was I who had done this murder; (f. 54 b) and I had thrown this man into the ship and then I had gone up to Constantinople. And I inquired where was the house of the Egyptian. And they told me. And I sat (f. 51 a) at the doors of his house, until he came out. And I saw him coming out with a great train. And I called, and I said: "Have mercy upon me, and hear (f. 54 b) from me what I seek to say unto thee." And he did not even

look ; but those also who were going before him struck me. And again I spoke (f. 51 b) to them in this way every other time, and they struck me.

p. 71

And I spent four weeks, and never could come near him. Then when I went out I threw myself before (f. 54 a) an ikon of the Lady Mary with weeping. And I said : "Lord Jesus the Christ (Son of God), have mercy (f. 51 b) upon me and release me from the pledge of that man. And if not, then I will go to the world." And while these things [happened] that I saw and knew (f. 54 a) with my eyes, I approached the crowd, and I heard there the voice of a great mob, saying : "Behold, the Queen of the world." And there went before her (f. 21 a) thousands and myriads of people. And I called and said : "O my Lady, have mercy on me." And she said unto me : "What hast thou?" And I told her that I had given a pledge for (f. 16 b) Eulogios the Eparch. "But command that I may be loosed from my pledge for him." And she said : "I am not able to do as thou dost ask, fulfil thy pledge."

p. 72

(f. 21 a) And I awoke, and then I said : "If I were to die I will not depart from his door until I have talked with him." And I went and sat down where the door of his house was. And when he passed, I approached and the door-keeper ran towards me; and gave me blows until my skin was chafed. Then my spirit was faint (f. 21 b) from the blows, and from what they were threatening me with. And then I said : "I will go my way to Scete. And if I had sought God He would have delivered me, and also Eulogios" (f. 16 a). And then I went, and sought an Alexandrian ship, that I might go to my place. And I found a ship, and went up into it, so that I might come to my cell.

p. 73

(f. 21 b) And when I had gone up to the ship, from faintness of soul I slept. And while I was sleeping, I saw as if I were in the church of the Holy Resurrection, (f. 16 a) and I saw the boy sitting on a stone before the Holy Sepulchre. And he looked at me with great anger ; and for fear of him (f. 77 a) all my body trembled, and I was not able to open my mouth, and my heart was dried up within me. And he said unto me : "Where is thy pledge?" And he told two (f. 78 b) of those who stood before him to chain me, and to hang me up with my hands bound behind me. And he said unto me : "Do not give a pledge for a man which is beyond thy power (f. 77 a) and thou art contradicting God." And I was not able to open my mouth. And while I was hanging, a voice came saying : "Lo! the Queen has come out." And when I saw her, (f. 78 b) I took courage.

p. 74

Ben-Sira
viii. 13

And I said unto her in an humble tone, "Have mercy on me, O Queen of the world!" And she said unto me : "What dost thou seek?" And I said unto her : (f. 77 b) "I am hanging because of the pledge of Eulogios." And she said unto me : "I will intercede for thee." And I saw her go out; and she kissed

p. 75

the feet of that boy. (f. 78 a) And immediately they let me down, as I was hanging. And the boy said unto me: "Henceforth never do this thing." I said: (f. 77 b) "Lo, my Lord, for because of this thou hast convinced me, so that I shall be more careful. I have sinned; forgive me."

And he commanded, and they released me. And he said unto me: (f. 78 b) "Go thy way to thy cell, and I will send Eulogios to his former work, and do not grieve."

- p. 76 *Beginning of a chapter.* Then when I awoke (f. 40 a) I came into a great rejoicing, for I was released from the pledge of Eulogios. And then I sailed on the sea praising God. And after three months Justinus the king died, (f. 33 b) and Justinianus reigned, and there rebelled against him Hephitis, and Axirates, and Pompinus, and Eulogios the Eparch. And those (f. 40 a) three fought, and all their wealth was plundered; and also the property of Eulogios, and all his wealth. And he fled by night (f. 33 b) alone, in the clothes that were upon his body. And he went out of Constantinople. And the king
- p. 77 commanded that wheresoever Eulogios the Egyptian should be found, (f. 40 b) he should die the death. And he fled and came to his village, and changed his clothes (to be) like those of the villagers. And all the village was assembled about him, that they might see him. And they said: (f. 33 a) "We have heard that thou hast become a Patrician." And he said unto them: "Yea, but if I had become a Patrician, was it right that I should see you? Nay, but it was another Eulogios from this place. For I was in Jerusalem praying." And then he came to his [right] mind, and said (f. 33 a) to himself: "O poor Eulogios! arise, take thine iron pick-axe, and go and work, where there is no palace, lest thy head
- p. 78 be taken off."

(f. 57 a) And he took the iron pick-axe and went out to the wine-press where he had found the gold, expecting that he would find other gold there. And he knocked for six hours (f. 64 b) and found nothing. And he began to remember those viands, and that honour, and the delight of the deception that was in them, and he said: (f. 57 a) "Arise, work, Eulogios, for here it is Egypt." And thus little by little he came back to his own former habits, by the grace of our Lord Jesus. For (f. 64 b) God is not unjust, to forget his former works which he did.

- p. 79 And after a little time I went up to that village. (f. 57 b) Now when he saw me in the evening, he came and conducted me as was his wont. But when I saw him I sighed and wept, and I said: (f. 64 a) "How great are Thy works, O Lord! Thou hast done everything in the world. Thou humblest, and Thou raisest up. Thy judgments and Thy wondrous works who can (f. 57 b) search out? O Lord God. But I have sinned in what I have offended. My soul hath almost dwelt in Sheol."

And he took water, and washed my feet, as was his wont, and he arranged a table. And after we had eaten, I said unto him: "What art thou doing, Father Eulogios?"

(f. 6 a) And he said unto me: "Pray for me, my lord, for I am poor, and there is nothing in my hands." And I said unto him: "Eulogios, what was thine was not thine." And he said unto me: (f. 3 b) "Why, my lord Abbot, have I offended thee in anything?" And I said unto him: "In what hast thou not offended me?" And then I told him all, and also about the blows (f. 6 a) which I received from the door-keeper. And we wept together. And he said unto me: "Pray that God may send me a blessing. And henceforth I shall make myself worthy." And I said unto him: "Believe me, (f. 3 b) my lord Eulogios, that henceforth thou shalt not expect to be entrusted with anything of this world, but with one carob every day (f. 6 b)." And behold! all this time God was arming him and strengthening him. And every day he used one carob. Behold also I have told thee where I knew him.' p. 80

(f. 3 a) And the disciple of the old man wondered at all that he endured because of the pledge of Eulogios. These things Father Daniel revealed (f. 6 b) to his disciple after he returned from the Thebaid. It behoves us to wonder at the love of God, that thus in a short time He exalteth and humiliateth, just as in our own trading. Pray then that we also may be made humble by the fear of our Lord Jesus the Christ; that we may find (f. 49 a) mercy before the awful judgment-seat, by the myriads of the prayers of all the saints. Amen. p. 81

WHAT FATHER DANIEL RELATED TO HIS DISCIPLE
ABOUT PATRICIA

Father Daniel related about a certain eunuch who was in the desert in the interior of Scete. (f. 49 a) And his cell was distant about eighteen miles from Scete. And once upon a time he went beside Father Daniel, on the sabbath, at night, (f. 56 b) and no man knew of it except his disciple alone. And the old man commanded his disciple to fill for him one pitcher of water every (f. 49 b) p. 83 week; and to place it near the door. And he knocked and went his way that he might not talk with him. But he (left) a potsherd near the mouth of the cave on which was written: "Bring it." (f. 56 a) And thus our brother did. He filled for him a pitcher of water every week. And the old man had written on the potsherd what he needed; and our brother (f. 49 b) placed the pitcher of water at the mouth of the cave. And he took the potsherd which was written, and he knocked and went his way, and did not talk to him, by the commandment of the old man. (f. 56 a) And here the lord Daniel read the writing of the old man, and gave him what he needed. But on one of the days he found the tablet written thus: "Bring thou at once."

The continuation of this tale is on leaves which have disappeared from the MS. Its Greek text will be found immediately after that of Eulogios, in the *Bibliothèque Hagiographe Orientale*, Éditée par LÉON CLUGNET, Vol. I. It is entitled *Πατρις Ἀναστασίας τῆς Πατρικίας*, Anastasie la Patrice, and relates how the hermit's disciple found him ill with a fever from which he died; and how when they laid the body out for burial, it was recognized to be that of a woman, who in her youth had fled from the attentions of the Emperor Justinian; and had lived for twenty-eight years disguised in the desert; although both the Emperor and the Archbishop sent many a great man to search for her.

- 20K 1K2K1 Matt. 26. 29. τοῦ Πατρὸς μου (VIII p. 56, col. 3).
- 20K 20K20 20 Deut. 7. 23. καὶ ἀπολείς (VIII p. 16, col. 4).
- 20K 20K20 Jer. 12. 4. πενήσεις (VIII p. 34, col. 2).
- 20K 20K20 1 Sam. 4. 1. Ἀβενέζερ Ebenezer (VIII p. 22, col. 2).
- 20K 20K20 Acts 25. 13. Ἀγρίππας (VIII p. 92, col. 2).
 Acts 25. 22 (VIII p. 94, col. 1).
- 20K 20K20 ἐν τῷ ἀγῶνι (VIII p. 198, col. 3).
- 20K 20K20 εἰς τὸν ἀγῶνα (p. 198, col. 4).
- 20K 20K20 Matt. 26. 47. ὄχλος (VIII p. 58, col. 3).
- 20K 20K20 1 Cor. 14. 25. Ὁσωνε (VIII p. 126, col. 1).
 Gal. 3. 21 (VIII p. 148, col. 1).
- 20K 20K20 Col. 4. 9. Ὁνησίμω (VIII p. 164, col. 1).
- 20K 20K20 2 Tim. 1. 16. τῷ Ὁνησιφόρῳ (VIII p. 172, col. 3).
- 20K 20K20 = 20K20 Acts 27. 14. Εὐρακύλων (VIII p. 100, col. 1).
- 20K 20K20 Acts 25. 12. πορεύσθ (VIII p. 92, col. 2). 20K20
 2 Cor. 5. 8. καὶ ἐνδημῆσαι (VIII p. 138, col. 3).
- 20K 20K20 and they should go (VIII p. 190, col. 3). 20K20
 that they should go (idem). 20K20 Cod. 20K20
 bis Eulogios let us go (IX p. 55, col. 2). 20K20
 that he might go (IX p. 60, col. 1).
- 20K 20K20 Job 6. 2. ἐν ζυγῷ (VIII p. 18, col. 1).
- 20K 20K20 1 Cor. 16. 17. καὶ Ἀχαϊκοῦ (VIII p. 134, col. 1).
- 20K 20K20 Micah 4. 1. ἐπ' ἐσχάτων (VIII p. 2, col. 3).
- 20K 20K20 Joel 2. 20. καὶ τὰ ὀπίσω αὐτοῦ (VIII p. 8, col. 2). 20K20 1 Cor. 4. 9. ἐσχάτους (VIII

- p. 120, col. 2). **κτιαωλ** Eulogios behind me (IX p. 74, col. 1).
- κτκϕ = κτκ** εἶτα then (VIII p. 192, col. 1).
- κτκ** **αδωκ** Acts 19. 37. ἡγάγετε (VIII p. 84, col. 3).
- αβω** Acts 25. 17. ἀχθῆναι (VIII p. 92, col. 4).
- δωκ** Martyrs Elesius Ἠλέσιος (IX p. 21, col. 2).
- αωκ** Eulogios Οὐκοῦν (IX p. 59, col. 2).
- ικ** **κωκ** through the air (VIII p. 196, col. 3).
- κωκ** 2 Cor. 1. 1. τῇ Ἀχαΐᾳ (VIII p. 134, col. 4).
- δωκ** **δωω** 1 Cor. 15. 32. φάγωμεν (VIII p. 130, col. 3). **δωω** Eulogios γένεσθαι (IX p. 62, col. 2). **δωω** Acts 27. 21. σῖτος (VIII p. 100, col. 3).
- ωβωωωωκ** Eulogios καὶ Λεξικραΐτης (IX p. 76, col. 1).
- μωωωωκ** Eulogios ξένους (IX p. 69, col. 2). **μωωωωκ** Eulogios τοῖς ξένοις (idem).
- ωωωωωωκ** Rom. 15. 19. τοῦ Ἰλλυρικοῦ (VIII p. 114, col. 4).
- δωκϕ = δωκ** Phil. 2. 17. Ἀλλὰ εἰ (VIII p. 162, col. 2).
- κωωωωκ** Lev. 8. 25. καὶ τὴν ὀσφύν (VIII p. 4, col. 2).
- κττωωωωκ** Acts 27. 6. Ἀλεξανδρινόν (VIII p. 98, col. 2).
- κττωωωωκ** Eulogios (idem) (IX p. 73, col. 1).
- κωωωκ** Acts 27. 8. Ἀλάσσα, Λασαία (VIII p. 98, col. 2).
- κ** **ωωωωωωκ** = **ωωωωωωκ** Afel. Jer. 12. 5. καὶ ἐκλύουσιν (VIII p. 34, col. 3).
- δωκ** **αωωωωω** 1 Cor. 4. 6. μάθητέ (VIII p. 120, col. 1).
- ωωωωωωκ** 1 Sam. 6. 7. ἄμαξαν (VIII p. 24, col. 1).
- ωωκ** **κωωωωω** Gal. 1. 15. μητρός μου (VIII p. 146, col. 2).
- ωωκ** **κωωωωω** Jer. 12. 6. πιστεύσης (VIII p. 34, col. 3).
- ωωκ** **ωωωωωωω** Eulogios [until] thou say (IX p. 60, col. 1).
- ωωωωωωω** Lev. 12. 2. καὶ ἐρεῖς (VIII p. 6, col. 2).

- ἰσν** **κῆσν** Matt. 26. 31. τὰ πρόβατα (VIII p. 56, col. 4).
κωσν 1 Cor. 14. 7. αὐλός (VIII p. 124, col. 2). **κωσνκ**
 1 Cor. 14. 7. τὸ αὐλούμενον (VIII p. 124, col. 2).
ψεθν Acts 19. 38. ἀνθύπατοι (VIII p. 84, col. 3).
κωψνκ 2 Tim. 3. 11. ἐν Ἀντιοχείᾳ (VIII p. 174, col. 3).
κθωκ Martyrs destiny or profit Heb. **נָסַח** (IX p. 26,
 col. 2). whither? Arab. **أَيَّ مَوَاقِفَ كَثَمَكَ** **كث** **كث**
 περί ψυχῆς. Cf. **κθωκ** (IX p. 2, col. 2).
κωψνκ Rubric τῆς Ἀναστάσεως (VIII p. 22, col. 2).
κθθν **μυν = μυν** of women (VIII p. 200, col. 4).
ωσνκ Acts 20. 13. ἐπὶ τὴν Ἀσσον (VIII p. 86, col. 4).
ωθωσνκ = ωψωσνκ Eulogios τῆς Σκήτηως (IX p. 54,
 col. 2). **ωθωσνκ** εἰς Σκήτην (IX p. 55, col. 1).
ἰσν **κῆσνκ** Philemon 13. ἐν τοῖς δεσμοῖς (VIII p. 178, col. 1).
κψκῆσνκ Martyrs τὰ ὑπομνήματα (IX p. 53, col. 1).
ωῖσνκ Col. 4. 12. Ἐπαφρᾶς (VIII p. 164, col. 3). **ωῖσνκ**
 Philemon 23 (VIII p. 178, col. 2).
ωσ **ωσν** **ωσ** Acts 25. 8. ἀπολογουμένου (VIII p. 90, col. 4).
θκ = κ θκ Also if (VIII p. 194, col. 1).
θκ 1 Sam. 4. 1. ἐν Ἀφίε (VIII p. 22, col. 2).
ωψ.ωῖσνκ Phil. 2. 25. Ἐπαφροδίτον (VIII p. 162, col. 4).
ωσῖσνκ Eulogios ἑπαρχος (IX p. 66, col. 2). **κῖσνκ**
 ἑπαρχος (IX p. 72, col. 1).
κῖσνκ ἐπαρχία (IX p. 66, col. 2).
κθᾶλνκ Rubric to 1 Sam. 4. 1—6^a. Ἀκολουθία (VIII p. 22,
 col. 2).
ωῖσνκ = ωῖσν 1 Sam. 6. 17. τῆς Ἀκκαρῶν Ekron
 (VIII p. 26, col. 3).
ωλῖνκ 1 Sam. 6. 8, 11 ἐργάβ, βερεχθάν (VIII p. 24,
 cols. 2, 4).

- ωυλζοιρκ** 2 Tim. 1. 15. καὶ Ἐρμογένους (VIII p. 172, col. 3).
ωυζοικ Jeremiah (VIII p. 196, col. 2).
μφοζι, θοζοικ 1 Sam. 1. 1. Ἀρμαθιάμ Σειφά Ἀριμα-
 θία? (VIII p. 32, col. 4).
ωαζιφωικ Col. 4. 10. Ἀρίσταρχος (VIII p. 164, col. 2).
 Philemon 24 (VIII p. 178, col. 4).
ωοσλζαικ=ωοκλζαικ Matt. 2. 22. Ἀρχέλαος (VIII p. 40,
 col. 2).
κζαικ **αἰ** Martyrs κατωτέρω (IX p. 21, col. 2). Acts
 20. 9. κάτω (VIII p. 86, col. 3).
αυκζ Rom. 15. 12. τοῦ Ἰησοῦ (VIII p. 114, col. 1).
ωκωκκ idem Ἡσαίας (idem).
ωικ **θωοικθκ=θωοικθκ** Matt. 1. 18. μνηστευθείσης (VIII
 p. 36, col. 1).
κθκ **κθκκ** 2 Tim. 3. 7. εἰθεῖν (VIII p. 174, col. 2; p. 200,
 col. 2).
κβλθκ 2 Tim. 2. 5. ἀθλητῆς (VIII p. 198, col. 3). **βλθκ+**
 =
κζικα **κζ** Acts 20. 4. Βεροιαῖος (VIII p. 86, col. 1).
αα **ααα** Job 6. 30. σύνεσις (VIII p. 28, col. 3).
οσσωααα Deut. 7. 5. τοὺς βωμοὺς αὐτῶν (VIII p. 12,
 col. 4).
κωζα Eulogios lamp (IX p. 57, col. 1).
κω Martyrs βία (IX p. 18, col. 2).
μωλ Martyrs βλεμμένων (IX p. 27, col. 2). **μκωλ** idem
 (IX p. 29, col. 2).
ικωλ 2 Cor. 6. 15. Βελίαρ (VIII p. 140, col. 4).
ικω **θικκωα** **υκωα** Rom. 8. 12. κατὰ σάρκα (VIII p. 110,
 col. 2).

- ܠܚܝܬܐ ܠܚܝܬܐ 1 Cor. 14. 35. θέλουσιν *fem.* (VIII p. 126, col. 4).
 ܠܚܝܬܐ Acts 25. 20. ζήτησιν (VIII p. 94, col. 1).
 ܠܚܝܬܐ ܠܚܝܬܐ Deut. 7. 13. τὰ βουκόλια (VIII p. 14, col. 4).
 ܠܚܝܬܐ ܠܚܝܬܐ Rom. 8. 15. υἱοθεσίας (VIII p. 110, col. 3).
 ܠܚܝܬܐ Gal. 4. 19. τέκνα μου (VIII p. 150, col. 2).
 ܠܚܝܬܐ Col. 4. 10. Βαρνάβα *gen.* (VIII p. 164, col. 2).
 ܠܚܝܬܐ ܠܚܝܬܐ 2 Cor. 2. 5. ἐπιβαρῶ (VIII p. 136, col. 3).
 ܠܚܝܬܐ ܠܚܝܬܐ 2 Cor. 5. 4. βαρυνόμενοι (VIII p. 138, col. 2).
 ܠܚܝܬܐ ܠܚܝܬܐ Eulogios ἐψηγμέν (IX p. 68, col. 1).
 ܠܚܝܬܐ ܠܚܝܬܐ = ܠܚܝܬܐܐ virgins? (VIII p. 192, col. 3).
 ܠܚܝܬܐ ܠܚܝܬܐ Acts 25. 27. τὰς κατ' αὐτοῦ (αἰτίας) (VIII p. 94, col. 4).
 ܠܚܝܬܐ ܠܚܝܬܐ 1 Cor. 1. 14. Γάιος (VIII p. 116, col. 4).
 ܠܚܝܬܐ ܠܚܝܬܐ παρά beside cf. ܠܚܝܬܐ Arab. side (IX p. 83, col. 1).
 ܠܚܝܬܐ ܠܚܝܬܐ Martyrs παρ' ὑμῖν (IX p. 50, col. 1).
 ܠܚܝܬܐ ܠܚܝܬܐ 1 Sam. 6. 14. παρ' αὐτῷ (VIII p. 26, col. 1).
 ܠܚܝܬܐ ܠܚܝܬܐ Martyrs ἐξ αὐτοῦ (IX p. 20, col. 2).
 ܠܚܝܬܐ ܠܚܝܬܐ Acts 19. 40. ἀποδοῦναι λόγον (VIII p. 84, col. 4).
 ܠܚܝܬܐ ܠܚܝܬܐ Martyrs περάσαντες transeuntes (IX p. 27, col. 2).
 ܠܚܝܬܐ ܠܚܝܬܐ Martyrs εἰς Γεθραββί in Gethrabbi (IX p. 5, col. 1).
 ܠܚܝܬܐ ܠܚܝܬܐ = ܠܚܝܬܐܐ John 13. 29. γλωσσόκομον (VIII p. 80, col. 4).
 ܠܚܝܬܐ ܠܚܝܬܐ Acts 27. 17. Σύρτιν (VIII p. 100, col. 2).

ἁγ **ἁγ ἁγ** = **ἁγ ἁγ** Martyrs *πλησίον* (IX p. 53, col. 2).
ἁγ **ἁγ** Acts 20. 10. *καὶ συνπεριλαβὼν (αὐτόν)* (VIII p. 86, col. 3).

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ἁγ **ἁγ** Deut. 7. 20. *τὰς σφηκίας* (VIII p. 16, col. 2).
ἁγ **ἁγ** = **ἁγ** **ἁγ** Martyrs *ἡ διαγωγή αὐτῶν* discipline (IX p. 3, col. 1).

ἁγ **ἁγ** deceive (VIII p. 190, col. 2).

ἁγ **ἁγ** Dulas *Δουλᾶς* (IX p. 51, col. 1).

ἁγ **ἁγ** = **ἁγ** **ἁγ** (VIII p. 190, cols. 3, 4).

ἁγ **ἁγ** go about (VIII p. 194, col. 2).

ἁγ **ἁγ** Martyrs *διακρίσεις* (IX p. 21, col. 2).

ἁγ **ἁγ** = **ἁγ** **ἁγ** Acts 19. 38. *Δημήτριος* (VIII p. 84, col. 3).

ἁγ **ἁγ** Col. 4. 14. *Δημῶς* (VIII p. 164, col. 4).

ἁγ **ἁγ** remembering *sing.* (VIII p. 200, col. 3). **ἁγ** **ἁγ** remembering *plur.* (VIII p. 200, col. 1). **ἁγ** **ἁγ** Deut. 7. 18. *μνησθήσῃ* (VIII p. 16, col. 2). **ἁγ** **ἁγ** Ps. 131. 1. *Μνησθητι* (VIII p. 78, col. 1).

ἁγ **ἁγ** Martyrs *ὁ νότος* Austro (IX p. 28, col. 2).

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ἁγ **ἁγ** 1 Sam. 2. 22. *αἵτινες ἦσαν* (VIII p. 20, col. 2). **ἁγ** **ἁγ** Martyrs *idem* (IX p. 4, col. 1). **ἁγ** **ἁγ**

1 Sam. 6. 12. *ἐπορεύοντο* (VIII p. 24, col. 4).

ἁγ **ἁγ** 1 Sam. 6. 12. *καὶ ἐκοπίον* (VIII p. 24, col. 4).

ἁγ **ἁγ** Eulogios *Εὐλόγιε* vocative (IX p. 77, col. 2).

- εὐλογο *1 Cor. 15. 29. ὄλως (VIII p. 130, col. 2). εὐλογο*
 Eulogios *δοτῶν (IX p. 69, col. 2).*
 ευδαίμων *Heb. 9. 19. καὶ ὑποσώπου (VIII p. 184, col. 4).*
 ευνομ *Matt. 21. 24, 27. ἐν ποίῳ (VIII p. 42, cols. 1, 3).*
 ευ *Gal. 6. 11. πηλίκους (VIII p. 154, col. 4).*
 ευ *Eph. 2. 3. ἀνεστράφημεν (VIII p. 156, col. 3).*
 ευ *Martyrs τὸν λιμένα (IX p. 8, col. 1).*
 ευ = ευ *Job 6. 2. ὁμοθυμαδὸν (VIII p. 18, col. 1).*
 ευ *εὐλογο τὰ πρὸς σωτηρίαν (IX p. 58, col. 1).*
 ευ *Martyrs ἀφελείας gen. (IX p. 2, col. 2); cf.*
 ευ *(IX p. 26, col. 2). ευ Cod. ευ Aphel.*
 ευ *profited (VIII p. 198, col. 2).*
 ευ *Eulogios τῆς ὑπατείας (IX p. 67, col. 1).*
 ευ *Eulogios Hephitios (IX p. 76, col. 1).*
 ευ *Gal. 1. 13. τὴν ἐμὴν ἀναστροφήν (VIII p. 146, col. 1).*
 ευ *Acts 25. 1. τῇ ἐπαρχείῳ (VIII p. 90, col. 2).*
 ευ *arms (VIII p. 190, col. 1).*
- 1
- ευ *Acts 26. 26. ἐν ἡρώϊ (VIII p. 96, col. 2).*
 ευ *Deut. 6. 8. ἀσάλευτον (VIII p. 8, col. 4).*
 ευ *Mark 15. 17. πορφύραν (VIII p. 76, col. 4).*
 ευ *2 Cor. 6. 7. διὰ τῶν ὅπλων (VIII p. 140, col. 2).*
 ευ *2 Peter 1. 1. τοῖς λαχοῦσιν (VIII p. 186, col. 1).*
 ευ *Acts 19. 36. ἀναντιρρήτων (VIII p. 84, col. 3).*
 ευ *1 Cor. 15. 37, 38. σπερμάτων (VIII pp. 130, col. 4; 132, col. 1).*

ⲓⲛⲓ	ⲑⲓⲕⲁⲓⲟ	Rom. 15. 19. καὶ κύκλῳ (VIII p. 114, col. 1).
ⲓⲛⲓ	ⲑⲓⲕⲁⲓⲟ	Job 6. 30. Arab. حَجَرٌ ὁ λάρυγξ μου (VIII p. 28, col. 3).
ⲓⲛⲓ	ⲓⲛⲓ	2 Cor. 2. 3. χαίρειν (VIII p. 136, col. 2).
ⲓⲛⲓ	ⲓⲛⲓⲟ	and rejoicings (VIII p. 194, col. 3). ⲓⲛⲓⲟⲩ joyful (idem).
ⲓⲛⲓ	ⲓⲛⲓ	Ex. 4. 17. εἰς ὄφιν (VIII p. 2, col. 1).
ⲓⲛⲓ	ⲓⲛⲓ	Acts 25. 15. καταδίκην (VIII p. 92, col. 3).
ⲓⲛⲓ	ⲓⲛⲓⲟ	Acts 19. 40. ἐγκαλεῖσθαι (VIII p. 84, col. 4).
ⲓⲛⲓ	ⲓⲛⲓ	2 Cor. 7. 3. πρὸς κατάκρισιν (VIII p. 142, col. 2).
ⲓⲛⲓ	ⲓⲛⲓⲟ	Gal. 5. 3. ὅτι ὀφειλέτης (VIII p. 152, col. 2).
ⲓⲛⲓ	ⲓⲛⲓⲟ	2 Cor. 1. 23. ὅτι φειδόμενος (VIII p. 136, col. 1).
ⲓⲛⲓ	ⲓⲛⲓ	1 Sam. 4. 4. Ὁφνεὶ (VIII p. 22, col. 4).
ⲓⲛⲓ	ⲓⲛⲓ	1 Cor. 13. 12. δι' ὁσπύρου (VIII p. 122, col. 3).
ⲓⲛⲓ	ⲓⲛⲓ	Martyrs εἰς τὸ ὀχύρωμα (IX p. 4, col. 2).
ⲓⲛⲓ	ⲓⲛⲓⲟ	Rom. 4. 17. τοῦ ζυωτοποιούντος (VIII p. 102, col. 1).
ⲓⲛⲓ	ⲓⲛⲓⲟ	2 Cor. 7. 3. καὶ συνζῆν (VIII p. 142, col. 3).
ⲓⲛⲓ	ⲓⲛⲓⲟ	Job 6. 23. δυναστών (VIII p. 28, col. 2).
ⲓⲛⲓ	ⲓⲛⲓⲟ	Job 7. 14. ἐνυπνίους (VIII p. 30, col. 3).
ⲓⲛⲓ	ⲓⲛⲓ	1 Sam. 1. 1. 'Eleazár (VIII p. 32, col. 4).
ⲓⲛⲓ	ⲓⲛⲓ	Cant. 5. 3. tunica mea (VIII p. 194, col. 4).
ⲓⲛⲓ	ⲓⲛⲓⲟ	Eph. 4. 14. πρὸς τὴν μεθοδίαν (VIII p. 158, col. 1).
ⲓⲛⲓ	ⲓⲛⲓ	stripped ⲓⲛⲓⲟ strip imper. (VIII p. 198, col. 3).
ⲓⲛⲓ	ⲓⲛⲓ	2 Cor. 5. 7. διὰ εἶδους (VIII p. 138, col. 3).

𐌲𐌹	𐌹𐌲𐌹	2 Cor. 6. 4. ἐν ἀνάγκῃ (VIII p. 140, col. 1).
𐌲𐌹	𐌹𐌲𐌹𐌹	is fighting (VIII p. 198, col. 2).
𐌹𐌹	𐌹𐌲𐌹𐌹	Gal. 5. 1. Τῇ ἐλευθερίᾳ (VIII p. 152, col. 1).
	𐌹𐌲𐌹𐌹𐌹 = 𐌹𐌲𐌹𐌹𐌹𐌹	of his liberty (VIII p. 200, col. 4).
𐌹𐌹	𐌹𐌹𐌹 𐌹𐌹𐌹	Jer. 12. 5. παρασκευάσῃ (VIII p. 34, col. 3).
𐌹𐌹	𐌹𐌹𐌹𐌹 = 𐌹𐌹𐌹𐌹𐌹	Acts 27. 18. χειμῶν (VIII p. 100, col. 2).

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𐌹𐌹	𐌹𐌹	Philemon 15. τάχα (VIII p. 178, col. 2).
𐌹𐌹	𐌹𐌹𐌹𐌹	Eulogios ἄδικος (IX p. 78, col. 2).
	𐌹𐌹𐌹𐌹𐌹	Acts 20. 4. καὶ Τιμόθεος (VIII p. 86, col. 1).
	𐌹𐌹𐌹𐌹𐌹	1 Thess. 1. 1 (VIII p. 166, col. 2).
		2 Thess. 1. 1. idem (VIII p. 168, col. 3).
	𐌹𐌹𐌹𐌹𐌹	Phil. 2. 19. idem Τιμόθεον (VIII p. 162, col. 2).
𐌹𐌹𐌹	𐌹𐌹𐌹 = 𐌹𐌹𐌹	Acts 20. 9. submersus est κατερχεῖς (VIII p. 86, col. 3).
𐌹𐌹	𐌹𐌹	Martyrs ῥανίς guttula (IX p. 39, col. 2).
𐌹𐌹	𐌹𐌹𐌹𐌹	Clappings of hands (VIII p. 194, col. 3).
𐌹𐌹	𐌹𐌹	Lev. 8. 24. κύκλῳ (VIII p. 4, col. 2).
	𐌹𐌹𐌹𐌹𐌹	Matt. 21. 33. καὶ περιέθηκεν (VIII p. 44, col. 2).
	𐌹𐌹𐌹𐌹	Matt. 23. 15. περιάγετε (VIII p. 48, col. 4).
		Gal. 1. 6. μετατίθεσθε (VIII p. 144, col. 3).

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𐌹𐌹	𐌹𐌹𐌹	1 Sam. 6. 7. ἀπαγάγετε (VIII p. 24, col. 2).
𐌹𐌹	𐌹𐌹𐌹𐌹	1 Cor. 4. 12. ταῖς ἰδίαις χερσίν (ἡμῶν) (VIII p. 120, col. 3).
	𐌹𐌹𐌹𐌹	Eulogios τῶν χειρῶν (IX p. 63, col. 2).

- ⲁⲓ** **ⲡⲓⲁⲕ** Matt. 27. 65. *οἶδате* (VIII p. 66, col. 1).
ⲁⲁⲓⲁⲃⲏ Martyrs *θεωροῦντο* conspiciunt (IX p. 29, col. 1).
ⲁⲙ **ⲁⲙⲕⲟ** Matt. 26. 26. *καὶ δοῦς* (VIII p. 56, col. 2).
ⲁⲙⲙⲉⲓⲁⲗ **ⲁⲙⲕⲟ** Jer. 12. 2. *καὶ ἐριζώθησαν* (VIII p. 34, col. 1).
ⲡⲁⲧⲏ *corrigere* **ⲡⲁⲧⲏ** 2 Cor. 5. 6. *ἐνδουμούντες* (VIII p. 138, col. 2). **ⲡⲁⲧⲏ** 2 Cor. 5. 9. *ἐκδουμούντες* (VIII p. 138, col. 3).
ⲱⲙⲙⲓⲥⲱ = **ⲱⲙⲙⲓⲥⲱ** Ἰουστινιανός Justinian (IX p. 76, col. 1).
ⲕⲁ **ⲕⲁⲕⲁ** = **ⲕⲁⲕ** **ⲕⲁ** Job 7. 12. *θάλασσα* (VIII p. 30, col. 2).
ⲱⲁⲁⲁⲁⲁⲓ = **ⲱⲁⲁⲁⲁⲁⲓ** 1 Cor. 14. 7. Ἰακώβω (VIII p. 128, col. 3). **ⲱⲁⲁⲁⲁⲁⲓ** Gal. 1. 19. Ἰάκωβον (VIII p. 146, col. 3).
ⲡ **ⲡⲟⲃⲏⲕⲟ** Arab. *يَقِين* Rom. 4. 21. *καὶ πληροφορηθεὶς* (VIII p. 102, col. 2). **ⲃⲏⲙⲁⲟ** Eulogios *ἐγκώριστα* (IX p. 71, col. 2).
ⲓⲙ **ⲕⲓⲓⲟⲁ** Gal. 6. 2. *τὰ βάρη* (VIII p. 154, col. 2).
ⲕⲓⲟⲕⲁⲱ honoured *fem.* (VIII p. 194, col. 2).
ⲱⲙⲁⲁⲁⲓⲱⲁ Col. 4. 13. *τῶν ἐν Ἱεραπόλει* (VIII p. 164, col. 4).
ⲁⲕⲱⲱⲓ 1 Sam. 1. 1. Ἱερεμεῆλ (VIII p. 32, col. 4).
ⲃⲓ **ⲱⲃⲏⲃⲓ** **ⲡⲟ** Rom. 8. 17. *κληρονόμοι*, **ⲱⲃⲏⲃⲓ** idem (VIII p. 110, col. 3).
ⲡ **ⲕⲃⲏⲙⲁ** = **ⲕⲃⲏⲙⲁ** in sleep (VIII p. 200, col. 4).
ⲓⲟⲃⲏ Exod. 4. 18. Ἰσθάρ (VIII p. 2, col. 1).
ⲓⲗ **ⲱⲓⲙⲁⲟ** Eph. 4. 24. *καὶ ὁσιότητι* (VIII p. 158, col. 4).

- ἰθθα ἰθθαυτ Eulogios (ἐχόμεν) μέναι (IX p. 55, col. 1).
 εθθα αεεθθαθ Cf. Eph. 6. 12. ἐμὴν ἡ πάλῃ (VIII p. 198, col. 4).
 3
 κκκ αλκκ=ακκκ Jer. 12. 5. καὶ ἐκλύουσιν (VIII p. 34, col. 3). κκκ 1 Sam. 6. 12. ἐκοπίων (VIII p. 24, col. 4).
 ,λλ=,λλ κλλλ 2 Cor. 6. 5. ἐν κόποις (VIII p. 140, col. 1).
 ηη ηθθαηη Eph. 1. 19. τοῦ κράτους (VIII p. 156, col. 1).
 =λλ ηθθακκ=ηθθαλλ Martyrs φλόξ (IX p. 5, col. 2).
 αλλ Col. 4. 14. Λουκᾶς (VIII p. 164, col. 4).
 ελ=ελλ αελλ Micah 4. 3. καὶ κατακόψουσιν (VIII p. 2, col. 4).
 لسر لسل* whispering (VIII p. 200, col. 3).
 αλλα 1 Sam. 6. 15. καὶ οἱ Λευῖται (VIII p. 26, col. 1).
 لعل Acts 19. 38. libri? (VIII p. 84, col. 3).
 لعلل Acts 27. 5. τῆς Λυκίας (VIII p. 98, col. 1).
 ηη κκλλ Cant. 5. 3. μολύνω (VIII p. 194, col. 4). ηηλλ
 idem (VIII p. 196, col. 2).
 ηηλλ Luhith (VIII p. 192, col. 3).
 κκλλ Acts 27. 12. λαμῆν (VIII p. 98, col. 4). κκλλλ Acts
 27. 8. Λιμένας (VIII p. 98, col. 2).
 ηη ηηλλ Eulogios πηρίων (IX p. 67, col. 2).
 لم κκλλ Martyrs ἐρωμένους (IX p. 6, col. 2).

- כסס כסהס = 100 (VIII p. 190, col. 2). כסהס idem (VIII p. 192, col. 1).
- כסס כסהס 2 Cor. 6. 5. ἐν πληγαῖς (VIII p. 140, col. 1).
- כסהס Eulogios μετάνοια (IX p. 58, cols. 1, 2).
- כסהס Cod. כסהס Acts 20. 14 εἰς Μιτυλήνην (VIII p. 86, col. 4).
- כסהס and ink καὶ μέλαν (VIII p. 192, col. 4).
- כסהס Acts 27. 5. Μύρρα (VIII p. 98, col. 1).
- כסהס Rubric to Micah 4. Μιχαίου (VIII p. 2, col. 3).
- כסהס Eulogios καὶ ἐταπεινώσεν (IX p. 81, col. 2).
- כסהס Job 7. 5. ἀπὸ ἔχθρας (VIII p. 30, col. 1).
- כסהס Acts 24. 27. πληρωθείσης (VIII p. 90, col. 1).
- כסהס 1 Thess. 1. 5. καὶ πληροφορία (VIII p. 166, col. 3).
- כסהס Jer. 12. 6. ἐπισυνήχθησαν (VIII p. 34, col. 3).
- כסהס et perfectus καὶ τέλειος (IX p. 21, col. 2).
- כסהס word (VIII p. 192, col. 1; p. 200, col. 2). כסהס Deut. 6. 6. words (VIII p. 8, col. 4; p. 192, col. 2).
- כסהס Heb. 7. 15. Μελχισεδέκ (VIII p. 182, col. 1).
- כסהס = כסהס Matt. 6. 24. μαμωνᾶ (VIII p. 200, col. 1).
- כסהס than thou (VIII p. 190, col. 1).
- כסהס 1 Sam. 6. 5. ὅπως (VIII p. 24, col. 1).
- כסהס Mark 1. 27. τοῖς ἀκαθάρτοις (VIII p. 70, col. 4).
- כסהס 2 Cor. 1. 24. κυριεύομεν (VIII p. 136, col. 1).
- כסהס Eph. 1. 21. καὶ κυριότητος (VIII p. 156, col. 1).
- כסהס μάρτυρες (IX p. 8, col. 2).
- כסהס Eph. 4. 19. ἀπηληγότες (VIII p. 158, col. 2).
- כסהס Lev. 8. 26. ἐξ ἐλαίου (VIII p. 4, col. 3).

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- ⲡⲓⲃⲟⲩ Martyrs τους μαύτας (IX p. 30, col. 1).
- ⲡⲓⲃⲟⲩ Martyrs παοί (IX p. 38, col. 1).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ *fem. pl.* Acts 21. 9. προφητεύουσai (VIII p. 88, col. 3).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ = ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ 2 Tim. 2. 3. συνκακοπάθησον (VIII p. 172, col. 4).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Martyrs πηγαί (IX p. 13, col. 1).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Micah 4. 3. εἰς δρέπανα (VIII p. 2, col. 4).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Deut. 7. 26. προσοχθίσματι (VIII p. 18, col. 1).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Eulogios ἐκάθευδον (IX p. 73, col. 2).
- ⲡⲓⲃⲟⲩ Martyrs Ναυκράτης (IX p. 53, col. 2).
- ⲡⲓⲃⲟⲩ = ⲡⲓⲃⲟⲩ Matt. 2. 23. ὅτι Ναζωραῖος (VIII p. 40, col. 2).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ goes down (VIII p. 198, col. 3). ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Rom. 10. 6. καταγαγεῖν (VIII p. 112, col. 4).
- ⲡⲓⲃⲟⲩ Acts 27. 26. εἰς νῆσον (VIII p. 100, col. 4).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Jer. 12. 3. εἰς σφαγὴν (VIII p. 34, col. 2).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Heb. 9. 26. τῆς θυσίας αὐτοῦ (VIII p. 76, col. 3).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Eph. 4. 18. ἄγνοιαν αὐτῶν (VIII p. 158, col. 2). ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ 2 Tim. 3. 7. εἰς ἐπίγνωσιν (VIII p. 174, col. 2).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ take (VIII p. 192, col. 4).
- ⲡⲓⲃⲟⲩ = ⲡⲓⲃⲟⲩ Matt. 23. 23. ἡδύσμος (VIII p. 50, col. 3).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Acts 27. 21. Ἔδει (VIII p. 100, col. 3).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Acts 25. 4. ἐκπορεύεσθαι (VIII p. 90, col. 3).
- ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Eulogios προήλθον (IX p. 70, col. 2). ⲡⲓⲃⲟⲩ ⲡⲓⲃⲟⲩ Prov. 1. 20. ἐν ἐξέδοις (VIII p. 26, col. 4).

ⲕⲓⲩ = ⲕⲓ Eph. 5. 22, 24. Αἱ γυναῖκες (VIII p. 160, col. 4).

ⲕⲉⲟⲩⲧⲩ Matt. 23. 24. κύνες (VIII p. 50, col. 4).

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ⲟⲩⲱⲩ ⲡⲉⲱⲩ = ⲡⲉⲱⲩⲩ Matt. 27. 46. σαβαχθαβεί (VIII p. 64, col. 4).

ⲓⲁⲩ ⲓⲁⲩⲩⲩ Phil. 2. 19, 23. Ἐλπίζω (VIII p. 162, cols. 2, 4).

ⲛⲟ ⲕⲓⲩⲩⲩ Eulogios πολλά (IX p. 63, col. 2).

ⲓⲁⲩ ⲕⲓⲟⲩⲩⲩⲩ = ⲕⲓⲁⲩⲩ 1 Sam. 4. 2. ἐν τῇ παρατάξει (VIII p. 22, col. 3).

ⲁⲟⲩ ⲁⲕⲟⲩⲧ Job 6. 15. ἐκλείπων (VIII p. 18, col. 4).

ⲕⲓⲁⲩⲩⲩⲩⲩ 1 Cor. 16. 17. Στεφανῶ (VIII p. 134, col. 1).

ⲟⲩⲁⲕⲁⲟⲩⲧ 1 Thess. 1. 1. Σιλουανός (VIII p. 166, col. 2).

ⲟⲩⲁⲕⲁⲟⲩⲧ 2 Thess. 1. 1. (VIII p. 168, col. 3).

ⲟⲩⲟⲕⲟⲩⲩⲩ Martyrs Psoēs Ψόης (IX p. 20, col. 1).

ⲩⲟⲩ ⲩⲟⲩ Martyrs sibennio = (intextis palmarum hastulis) ἀπὸ σιβεννίου palm-fibre (IX p. 17, col. 2).

ⲁⲩⲟⲩ ⲟⲩⲟⲩⲩⲩⲩ Micah 4. 3. τὰς βομφαίας (VIII p. 2, col. 4).

ⲡⲟⲩ ⲁⲩⲟⲩⲩ 2 Cor. 7. 2. Χωρήσατε (VIII p. 142, col. 2).

ⲟⲩⲁⲩⲓⲩⲩ Acts 27. 17. Σύρτιν (VIII p. 100, col. 2).

ⲕⲁⲩⲟⲩ ⲡⲁⲕⲟⲩⲩⲩ Matt. 24. 44. δοεῖτε (VIII p. 52, col. 2).

ⲓⲁⲩ ⲕⲓⲁⲩⲩⲩ Mark 2. 7. ἀμαρτίας (VIII p. 72, col. 3).

ⲓⲁⲩ ⲡⲁⲩⲁⲩ ⲓⲁⲩⲟⲩⲩ Mark 1. 25. φημιόητι (VIII p. 70, col. 3).

ⲓⲁⲩⲩⲩⲩⲩⲩ Acts 27. 17. ἐνέφραξαν (for βοηθείας ἐχρόντο).

ⲓⲁⲩ ⲓⲁⲩⲟⲩⲩ Joel 2. 14. καὶ σπονδῆν (VIII p. 2, col. 3).

ⲓⲁⲩⲩⲩⲩⲩⲩ ⲕⲁⲕ Phil. 2. 17. σπένδομαι (VIII p. 162, col. 2).

ⲕⲁⲩⲟⲩ ⲕⲁⲕⲟⲩⲧ 1 Joh. 2. 11. ὁ μισῶν (VIII p. 200, col. 4).

ⲓⲁⲩ ⲕⲁⲩⲩⲩⲩⲩⲩ Joel 2. 12. καὶ ἐν κοπετῷ (VIII p. 2, col. 2).

- יֵאוּ ,וֹיֵאוּ Joel 2. 17. τῆς κρηπίδος (αὐτοῦ) (VIII p. 8, col. 1).
 רִיאוּ Heb. 9. 19. τὸ βιβλίον (VIII p. 184, col. 4).
 אֶפְסוֹן scutum (VIII p. 196, col. 3).
 מִיּוּ מִיּוּ Deut. 7. 2. ἀφανισμόν (VIII p. 12, col. 3).
 מַרְסִיּוֹת, מַרְסִיּוֹת Martyrs Σαρακηνῶν of the Saracens (IX p. 4, col. 1).
 מַרְסִיּוֹת Saracen Ἰσραηλίτης (IX p. 10, col. 1).

- אֲבָדָה 2 Tim. 3. 11. ὀρέμετο (VIII p. 174, col. 3).
 אֲבָדָה obedient (VIII p. 200, col. 2).
 אֲבָדָה Acts 25. 6. Διατρίψας (VIII p. 90, col. 3).
 אֲבָדָה Acts 21. 7. ἐμείναμεν (VIII p. 88, col. 2).
 אֲבָדָה Acts 27. 5. τὸ τε πέλαιος (διάβασιν) (VIII p. 98, col. 1).
 אֲבָדָה Cf. Lectionary Joh. 15. 20, 16. 4.
 אֲבָדָה Joh. 15. 20. μνημονεύετε (VIII p. 82, col. 1).
 אֲבָדָה Obedianos Ὁβεδιανός (IX pp. 47, 49, col. 2).
 אֲבָדָה Titus 2. 14. ἀνομίας (VIII p. 38, col. 1).
 אֲבָדָה 1 Sam. 6. 5. τῶν μυνῶν ὑμῶν (VIII p. 24, col. 1).
 אֲבָדָה Eulogios εὐλογίῃ (IX p. 59, col. 1).
 אֲבָדָה 1 Sam. 6. 17. τῆς Γάξης (VIII p. 26, col. 3).
 אֲבָדָה Deut. 7. 8. βιβλαῶν (VIII p. 14, col. 1).
 אֲבָדָה Acts 21. 7. εἰς Πτολεμαῖδα (VIII p. 88, col. 2).
 אֲבָדָה 1 Sam. 6. 15. ὀλοκαυτώσεις (VIII p. 26, col. 2).
 אֲבָדָה Eulogios ὑπὲρ ἐμοῦ (IX p. 80, col. 1).
 אֲבָדָה 18. ἐμοὶ (VIII p. 178, col. 2).
 אֲבָדָה 2 Cor. 1. 24. συνεργοί (VIII p. 136, col. 1).
 אֲבָדָה Eph. 1. 19. τὴν ἐνέργειαν (VIII p. 156,

- col. 1). **ܠܚܬܝܬ** treat with = smear (VIII p. 200,
col. 2). **ܠܬܝܬܝܬ = ܠܬܝܬܝܬ** prepare (VIII p. 200,
col. 2).
- ܬܝܬܝܬ** **ܠܬܝܬܝܬ** Gal. 6. 1. *πραΐτητος* (VIII p. 154, col. 2).
ܬܝܬܝܬ Titus 3. 2. *πραΐτητα* (VIII p. 176, col. 4).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Acts 20. 3. *ἐπιβουλή* (VIII p. 86, col. 1).
ܬܝܬܝܬ Eph. 4. 19. *ἐν πλεονεξίᾳ* (VIII p. 158,
col. 3).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Heb. 9. 26. *εἰς ἀθέτησιν* (VIII p. 76, col. 3).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Heb. 9. 23. *Ἀνάγκη* (VIII p. 76, col. 1).
ܬܝܬܝܬ **ܬܝܬܝܬ** Philemon 14. *κατὰ ἀνάγκην* (VIII p. 178,
col. 1). **ܬܝܬܝܬ** **ܬܝܬܝܬ** Martyrs *ἡραγασθῆν* (IX p. 20,
col. 2).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Job 1. 21. *καὶ γυμνός* (VIII p. 200, col. 1).

- ܬܝܬܝܬ** **ܬܝܬܝܬ** Eulogios *καὶ Πόμπιος* (IX p. 76, col. 1).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Acts 24. 27. *Πόρκιον* (VIII p. 90, col. 2).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** 1 Cor. 16. 17. *καὶ Φορτουνάτον* (VIII p. 134,
col. 1).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Eulogios *πατρικίος* patrician (IX p. 77, col. 1;
p. 70, col. 1 *bis*).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** 1 Cor. 14. 3. *καὶ παρομυθίαν* (VIII p. 122, col. 4).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Acts 24. 27. *ὁ Φῆλιξ* (VIII p. 90, col. 2).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Acts 27. 12. *Φοίνικα* (VIII p. 98, col. 4).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Martyrs *ἀρεσκέαν* (IX p. 14, col. 1).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Acts 20. 4. *Πύρρον* (VIII p. 86, col. 1).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Col. 4. 11. *παρηγορία* (VIII p. 164, col. 3).
- ܬܝܬܝܬ** **ܬܝܬܝܬ** Acts 27. 5. *Παμφυλίαν* (VIII p. 98, col. 1).

- 200 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

- אִישׁ** **אִישׁ** Martyrs τὸ παράπαν omnino (IX p. 3, col. 2). **אִישׁוֹכָה** Gal. 1. 6. ταχέως (VIII p. 144, col. 3). **אִישׁוֹס** Phil. 2. 19, 24. idem (VIII p. 162, col. 3, 4). 2 Thess. 2. 2 (VIII p. 170, col. 4).
אִישׁ **אִישׁ = אִישׁוֹס** Lev. 8. 27, 29. ἀφαίρεμα (VIII p. 4, cols. 3, 4). **אִישׁוֹ** Martyrs sejunxeris χωρίσας (IX p. 8, col. 1).
אִישׁ **אִישׁוֹ** Martyrs ἐπεκτείων praetendit (IX p. 5, col. 2).
אִישׁ confregit **אִישׁוֹ** Joh. 13. 26. τὸ ψευδὲς (VIII p. 80, cols. 3, 4).
אִישׁ **אִישׁוֹ** Cant. 5. 2. Open (VIII p. 194, col. 4).

5

- אִישׁ** **אִישׁוֹ** Mark 1. 8. βαπτίσει (VIII p. 68, col. 4).
אִישׁ **אִישׁוֹ** Deut. 6. 25. καὶ ἐλεημοσύνη (VIII p. 12, col. 2).
אִישׁ **אִישׁוֹ** Rom. 4. 25. τὴν δικαιοσύνην ἡμῶν (VIII p. 102, col. 3). **אִישׁוֹ** Gal. 5. 4. δικαιούσθε (VIII p. 152, col. 2).
אִישׁ **אִישׁוֹ** 2 Cor. 7. 5. μάχαι (VIII p. 142, col. 3).
אִישׁ **אִישׁוֹ** Heb. 2. 14. τὸ κράτος (τοῦ) (VIII p. 180, col. 3).
אִישׁ **אִישׁוֹ** 1 Sam. 2. 22. προσευχόμεναι (VIII p. 20, col. 2).
אִישׁ **אִישׁוֹ** Martyrs πικρότερον crebrius (IX p. 2, col. 2). **אִישׁוֹ** aei semper (IX p. 5, col. 2).
אִישׁ **אִישׁוֹ** 1 Sam. 6. 8. τῆς βασάνου (VIII p. 24, col. 2).
אִישׁ **אִישׁוֹ** 1 Sam. 6. 17. idem (VIII p. 26, col. 2).
אִישׁ **אִישׁוֹ** Martyrs κατασκοπεύς exploratores scouts (IX p. 29, col. 1). **אִישׁוֹ** Joel 2. 20. τὸν ἀπὸ βορρᾶ (VIII p. 8, col. 2).

ⲓⲃⲁ Acts 25. 19. πρὸς αὐτόν (VIII p. 92, col. 4).
ⲓⲃⲁⲩ Martyrs λημψόμεθα (IX p. 33, col. 1). **ⲙⲉⲧⲁⲗⲁⲑⲟⲛ**
 1 Cor. 15. 3. παρέλαβον (αὐτὸν) (VIII p. 128, col. 2).
ⲓⲃⲁⲥ Codar Κοδάρ (IX p. 5, col. 1).
ⲕⲏⲣⲓⲃⲁⲗ Acts 27. 11. τῷ κυβερνήτῃ (VIII p. 98, col. 3).
ⲡⲱⲛⲁⲥ **ⲙⲉⲧⲁⲗⲁⲑⲟⲛ** 1 Sam. 6. 13. εἰς ἀπάντησιν αὐτῆς (VIII p.
 26, col. 1).
ⲡⲱⲛⲁⲥ **ⲁⲓⲁⲧⲁⲛⲁⲥ** 1 Cor. 15. 42. ἡ ἀνάστασις (αὐτῶν) (VIII p.
 132, col. 2).
ⲓⲃⲁ Job 6. 7. καὶ γὰρ (VIII p. 18, col. 3; p. 198, col. 1).
ⲙⲉⲗⲁⲅⲁⲃⲏⲥ Eulogios τὸ Βυζάντιον (IX p. 66, col.
 1). **ⲙⲉⲗⲁⲅⲁⲃⲏⲥ** idem (IX p. 76, col. 2).
ⲡⲱⲛⲁⲥ Eulogios τῶν χυρικῶν (IX p. 77, col. 1).
ⲙⲉⲗⲁⲅⲁⲃⲏⲥ 2 Cor. 1. 1. ἐν Κορίνθῳ (VIII p. 134, col.
 4). **ⲙⲉⲗⲁⲅⲁⲃⲏⲥ** 2 Cor. 1. 23. εἰς Κόρινθον (VIII p. 136,
 col. 1). **ⲡⲱⲛⲁⲥ** 2 Cor. 6. 11. Κορίνθιοι (VIII p. 140,
 col. 3).
ⲕⲏⲣⲓⲃⲁⲗ Martyrs κατὰ μέρος sigillatim (IX p. 50,
 col. 2).
ⲕⲏⲣⲓⲃⲁⲗ Acts 27. 16. τῆς σκάφης (VIII p. 100, col. 1).
ⲙⲉⲗⲁⲅⲁⲃⲏⲥ Eulogios κινδυεύει (IX p. 65, col. 2). **ⲙⲉⲗⲁⲅⲁⲃⲏⲥ**
 1 Cor. 15. 30. κινδυεύομεν (VIII p. 130, col. 3).
ⲡⲱⲛⲁⲥ Acts 21. 8. εἰς Καισαρίαν (VIII p. 88, col. 2).
ⲙⲉⲗⲁⲅⲁⲃⲏⲥ Gal. 1. 18. Κηφᾶν (VIII p. 146, col. 3).
ⲙⲉⲗⲁⲅⲁⲃⲏⲥ Acts 21. 3. τὴν Κύπρον (VIII p. 88, col. 1).
ⲡⲱⲛⲁⲥ Rom. 15. 14. αὐτὸς ἐγώ (VIII p. 114, col. 1).
ⲡⲱⲛⲁⲥ in wax κερός (VIII p. 200, col. 2).
ⲓⲃⲁ Eulogios κεράτιον (IX p. 61, cols. 1, 2).

- κλαλε** Acts 27. 16. Κλαύδα (VIII p. 100, col. 1).
κλαια Martyrs Κλίσμα (IX p. 28, col. 1).
κλε Martyrs οἶκημα aedícula (IX p. 21, col. 2).
καλα calamus pen (VIII p. 192, col. 4).
κλ **κωκ** Job 7. 5. βόϊλακας (VIII p. 30, col. 1).
κω **κωκ** Matt. 27. 18. φθόνον (VIII p. 60, col. 4). **κω**
 Joel 2. 18. καὶ ἐξήλωσεν (VIII p. 8, col. 1). **κω**
 Deut. 6. 15. ζήλωτής (VIII p. 10, col. 2). **κω**
 Deut. 7. 6. περιούσιον (VIII p. 14, col. 1).
κω Lev. 8. 26. κανοῦ Pesh. **κω** (VIII p. 4, col. 3).
κω Matt. 27. 29. καὶ κάλαμον (VIII p. 62, col. 2).
κω Martyrs Castrum κάστρον (IX pp. 31, 48, col. 2).
κω **κω** Martyrs ἐπικαλεσόμεθα (IX p. 33, col. 1).
κω Eulogios τὸ κτῆμα (IX p. 77, col. 1).
κω **κω** τῆς στρατείας αὐτῶν of their warfare (VIII p. 190, col. 3).
κω Acts 27. 7. τὴν Κρήτην (VIII p. 98, col. 2).
κω Acts 27. 13. idem (VIII p. 100, col. 1).
κω **κω** 1 Cor. 4. 11. Arab. **κω** Heb. **κω** ἀστατοῦμεν (VIII p. 120, col. 3).
κω **κω** Truly (VIII p. 196, col. 3; p. 198, col. 1).
κω **κω** Phil. 2. 20. γνησίως (VIII p. 162, col. 3).
κω **κω** Acts 25. 7. βαρεία (VIII p. 90, col. 4); **κω**
 Acts 27. 16. μάλις (VIII p. 100, col. 1).

i

- κω** **κω** Martyrs μεγάλου (IX p. 29, col. 1). **κω**
 1 Sam. 6. 12. καὶ οἱ σατράπαι (VIII p. 24, col. 4).
κω **κω** 1 Sam. 6. 18. σατραπῶν (VIII p. 26, col. 3).

ܐܝܨܝ	ܐܝܨܝ	Heb. 9. 21. ἐράντισεν (VIII p. 76, col. 1).
ܐܝܨܝ	ܐܝܨܝ	Eph. 2. 3. ἀργῆς (VIII p. 156, col. 3).
ܐܝܨܝ	ܐܝܨܝ	Cant. 5. 3. τοὺς πόδας μου (VIII p. 194, col. 4).
ܐܝܨܝ	ܐܝܨܝ	1 Cor. 14. 1. Διῶκετε (VIII p. 122, col. 4).
ܐܝܨܝ	ܐܝܨܝ	πνεύματα (VIII p. 198, col. 4).
ܐܝܨܝ	ܐܝܨܝ	Job 6. 13. ἐπεποιθεῖν (VIII p. 18, col. 4).
ܐܝܨܝ	ܐܝܨܝ	Phil. 2. 14. γογγυσμῶν cf. Thes. Syr. p. 3895 (VIII p. 162, col. 1).
ܐܝܨܝ	ܐܝܨܝ	1 Cor. 15. 24. ἀρχὴν (VIII p. 130, col. 1). Eph. 1. 21. ἀρχῆς (VIII p. 156, col. 1).
	ܐܝܨܝ	ἐν τῇ Παύλου (IX p. 54, col. 1).
ܐܝܨܝ	ܐܝܨܝ	Mark 2. 4. τὴν στέγην (VIII p. 72, col. 1).
ܐܝܨܝ	ܐܝܨܝ	bow Arab. ركع (VIII p. 194, col. 3).
ܐܝܨܝ	ܐܝܨܝ	Gal. 4. 27. Imperative. ῥῆξον (VIII p. 150, col. 4). Eph. 5. 18. ἀσωτία (VIII p. 160, col. 3).
ܐܝܨܝ	ܐܝܨܝ	Job 6. 6. κενοῖς (VIII p. 18, col. 2). 1 Cor. 1. 17. κενωθῇ (VIII p. 116, col. 4).
ܐܝܨܝ	ܐܝܨܝ	2 Tim. 3. 4. προπετεῖς (VIII p. 174, col. 1).

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ܐܝܨܝ	ܐܝܨܝ	Job 6. 8. μου ἡ αἰτήσις (VIII p. 18, col. 3).
ܐܝܨܝ	ܐܝܨܝ	Eulogios συναδελφοί beggars (IX p. 55, col. 2).
ܐܝܨܝ	ܐܝܨܝ	Acts 25. 19. ζητήματα (VIII p. 92, col. 4).
ܐܝܨܝ	ܐܝܨܝ	Acts 25. 26. τῆς ἀνακρίσεως (VIII p. 94, col. 4).
ܐܝܨܝ	ܐܝܨܝ	1 Sam. 2. 20. τοῦ χρίους (VIII p. 20, col. 1).
ܐܝܨܝ	ܐܝܨܝ	1 Sam. 2. 20. οὐ ἔχρησας (VIII p. 20, col. 1).
ܐܝܨܝ	ܐܝܨܝ	1 Cor. 16. 21. Ὁ ἀσπασμός (VIII p. 134, col. 2).

- ike** **θικε** Matt. 25. 11. αἱ λυπαὶ (VIII p. 54, col. 4).
le **κλιωαι** Job 6. 19. ἀτραπούς (VIII p. 28, col. 1).
,al'ae = ,al'wae Mark 1. 3. τὰς τρεῖς αὐτοῦ
(VIII p. 68, col. 2).
κωκε Eulogios κελεύει (IX p. 68, col. 2).
wae **κωαι** Lev. 12. 2. ἐπτά (VIII p. 6, col. 2).
wae **κωαι** Heb. 9. 22. ἀφ' οὖς (VIII p. 76, col. 1).
we **κωαιθω** in haste (VIII p. 192, col. 2). **θικε** Martyrs
παρὰχρημα (IX p. 31, col. 2). **κωαι** Martyrs
ramos θαλλούς (IX p. 48, col. 1). **κωαι** idem
(IX p. 26, col. 2).
θwe **κθωαι** Matt. 23. 23. καὶ τὸ ἀνθος (VIII p. 50, col. 3).
κwe **κθωαι** 2 Pet. 3. 17. τῶν ἀθέσμων (VIII p. 188, col. 1).
we **κθωαι** Acts 19. 36. κατεσταλμένους (VIII p. 84,
col. 3). **κθωαι** Martyrs silentio ἡσυχίως (IX
p. 2, col. 2). **κθωαι** ἵνα σιωπήσω (IX p. 49, col. 2).
κθωαι idem (IX p. 3, col. 1).
κai **,oκai κθai** Martyrs τῷ ἀναξίῳ (IX p. 7, col. 2). **,oκai**
Martyrs καταξιώθεις (IX p. 7, col. 2).
wai **κωαι** Eulogios ἐβδομάδας (IX p. 71, col. 1). **κωαι**
ἐβδομάδα (IX p. 83, col. 1).
κwe **κθωαι κωαι** Job 6. 17. liquefaction, thawing **ταύεισα**
θέρμης γενομένης (VIII p. 28, col. 1).
alwe 2 Sam. 4. 3. Σηλόμ (VIII p. 22, col. 3).
le **κλιε** Martyrs flood Arab **le** (IX p. 35, col. 1).
ie **κικε θικε** in the Song of Songs (VIII p. 194, col. 4).
wai **,θωαικai** Job 7. 13. τῇ κοίτῃ μου (VIII p. 30, col. 3).
κθωαικai = κθωαι Martyrs φλόγα (IX p. 5, col. 2).
le **κθωαι** Exod. 4. 18. ὑγιαίνων (VIII p. 2, col. 2).
κθωαικai Lev. 8. 26. τῆς τελειώσεως (VIII p. 4,

col. 3). **πθάλαι** Lev. 8. 28. idem. **ῥάαι** end
(VIII p. 192, col. 3). **ῥαλε** at peace, released (VIII
p. 192, col. 1).

αλε **θίονα θιαλε** 2 Cor. 7. 3. **προείρηκα** (VIII p. 142, cols. 2, 3).

ρα **ῥακε** Eulogios **δομαζοντες** (IX p. 57, col. 1).

ραε **αεταεθι** Matt. 6. 24. **δουλεύειν** (VIII p. 200, col. 1).

ραε **ραε ιθ** Lev. 12. 6. **ἐνιαύσιον** (VIII p. 6, col. 4).

ραε **ῥαε** 2 Cor. 2. 4. **συνοχῆς** (VIII p. 136, col. 2).
ῥαεθι 2 Cor. 6. 13. **στενοχωρεῖσθε** (VIII p. 140,
col. 3).

ραε **αεαε** 1 Cor. 4. 3. **εἰς ἐλάχιστον** (VIII p. 118, col. 3).

ραε **ῥαε** Rom. 8. 11. **καταλλαγῆν** (VIII p. 104, col. 3).

ιαε **ιακε** Eulogios **ἀρέσκει** (IX p. 55, col. 2).

ραε **ῥαε** Deut. 7. 22. **κατασλώσει** (VIII p. 16, col. 3).

ραε **ῥαε** Job 6. 9. **εἰς τέλος** (VIII p. 18, col. 3).

ραε **ραε** Acts 20. 9. **καταφερόμενος** (submersus est)
(VIII p. 86, col. 3).

ραε **ῥαε** Ephes. 4. 19. **τῇ ἀσελγείᾳ** (VIII p. 158, col. 3).

ραε **ῥαε** Mark 1. 7. **λύσαι** (VIII p. 68, col. 4).

ραε **ῥαε** Eulogios **καὶ ἤρξατο** (IX p. 68, col. 2).

ραε **ῥαε** Jer. 12. 1. **οἱ ἀθετοῦντες ἀθετήματα** (VIII p.
34, col. 1).

ραε **αεαε** Gal. 6. 1. **ἐν (τινι) παραπτώματι** (VIII p. 154,
col. 1). **ῥαε** Eph. 4. 22. **τῆς ἀπάτης** (VIII
p. 158, col. 3). **ραε** Eulogios **lapsus sum** (IX
p. 79, col. 2).

ραε **ῥαε** 1 Cor. 15. 32. **καὶ πίνωμεν** (VIII p. 130, col. 3).

ραε **ῥαε** Matt. 26. 42. **πίνω** (VIII p. 58, col. 1). **οἶνε**
Matt. 26. 27. **Πιετε** (VIII p. 56, col. 2).

3
 4

ἱεὺθ	ἱεὺθ	Eulogios πρὸς τὸ συμφέρον literally τῇ ἐμπορίᾳ ἡμῶν (IX p. 81, col. 2).
κωδοκωθ	κωδοκωθ	Rubric τῆς θεοφανείας (VIII p. 176, col. 2).
ωοθ	κωκωθ	Job 7. 7. ἐπανελεύσεται (VIII p. 30, col. 1).
ωοθ	κωκωθ	Phil. 2. 19. ἐψυχῶ (VIII p. 162, col. 3).
κωκωθ	κωκωθ	Job 7. 5. σκυλήκων (VIII p. 30, col. 1).
κωκωθ	κωκωθ = κωκωθ	Titus 3. 3. τοὺς (VIII p. 176, col. 4).
κωκωθ	κωκωθ	Eph. 4. 17, 23. τοῦ τοῦ αὐτῶν (ὁμῶν) (VIII p. 158, cols. 2, 4).
κωκωθ	κωκωθ	Acts 19. 31. εἰς τὸ θέατρον (VIII p. 84, col. 1).
κωκωθ	κωκωθ	1 Cor. 3. 19. ἐν τῇ παροργίᾳ αὐτῶν lit. in sua ipsorum triplicatione (VIII p. 118, col. 1).
κωκωθ	κωκωθ	Eph. 4. 14. ἐν παροργίᾳ (VIII p. 158, col. 1).
κωκωθ	κωκωθ	Job 6. 19. Θαιμασῶν (VIII p. 28, col. 1).
κωκωθ	κωκωθ	Eulogios θαυμάσαι (IX p. 81, col. 2).
κωκωθ	κωκωθ	2 Tim. 3. 3. ἀσήμεροι (VIII p. 174, col. 1).
κωκωθ	κωκωθ	palm-trees? (VIII p. 198, col. 2).
κωκωθ	κωκωθ	Rubric ἡ δευτέρα (VIII p. 144, col. 1).
κωκωθ	κωκωθ = κωκωθ	Rom. 9. 32. τοῦ προσκόμματος (VIII p. 112, col. 1).
κωκωθ	κωκωθ	Jer. 12. 5. ἐν φρονήματι (VIII p. 34, col. 3).
κωκωθ	κωκωθ	Gal. 6. 8. φθοράν (VIII p. 154, col. 3).
κωκωθ	κωκωθ	Eulogios θυραιός (IX p. 80, col. 2).
κωκωθ	κωκωθ	idem (IX p. 72, col. 2).

* This has been verified by Mrs Gibson and by Mr L. Elmalie.

✦ This sign is affixed to some of the words which Dr Hugo Duensing has tried to correct, in the *Deutsche Literaturzeitung*, 1909, cols. 2398—2400, and in other places, but for which there is sufficient justification both in the MS. and elsewhere. In particular, I cannot see that κωκωθ in Phil. 2. 14 would be a better translation of γογγυσμοί than κωκωθ. Those instances in which I accept Dr Duensing's emendations to the text of Cod. Climaci will be found on page 51.

EMENDANDA IN No. VIII

Codex Climaci Rescriptus

The following are those which I accept of Dr Duensing's corrections, to my copy of the MS.

I		
Page 88, col. 2, l. 14	for $\rho\iota\beta\alpha\alpha$	read $\rho\iota\beta\alpha\tilde{\alpha}$
" 90, col. 3, l. 18	" $\iota\beta\alpha\tau$	" $\tau\beta\alpha\tau$
" 92, col. 2, l. 1	" $\alpha\omega\theta\iota\lambda$	" $\alpha\omega\theta\iota\lambda$
" 92, col. 4, l. 5	" $\alpha\theta\iota\kappa\tau$	" $\alpha\theta\iota\kappa\tau$
" 144, col. 2, l. 5	" $\kappa\alpha\alpha\omega$	" $\kappa\alpha\alpha\omega$
" 175, l. 1	" ἀσπονδοί, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλόγαθοι, 4 προδόται,	" ἀκρατεῖς, ἀνήμεροι, ἀφιλόγαθοι, ἀσπονδοί, διάβολοι, 4 προδόται,
" 175, l. 1 of variants, omit 3 ¹⁻³ Cod. om. ἀσπονδοί διάβολοι		4 ¹ + κατήγοροι
" 200, col. 4, ll. 14, 15	for $\kappa\iota\kappa\theta\iota\kappa\tau\alpha\alpha$ $\kappa\iota\theta\iota\kappa\tau\alpha\alpha$	read $\kappa\iota\kappa\theta\iota\kappa\tau\alpha\alpha$ $\kappa\iota\theta\iota\kappa\tau\alpha\alpha$
" 201, l. 19	" "and for whatsoever cometh, let him not linger."	" "and let him not converse with a woman."

II

To the MS. itself, which is as I published it.

Page 10, col. 4, l. 21	for $\theta\omega\alpha\kappa\alpha$	read $\theta\omega\alpha\kappa\alpha$
" 86, col. 3, l. 18	" $\omega\theta\iota\alpha\lambda\alpha$	" $\omega\theta\iota\alpha\lambda\alpha$
" 128, col. 2, l. 19	" $\omega\theta\iota\lambda\alpha$	" $\omega\theta\iota\lambda\alpha$
" 172, col. 1, ll. 11, 12	" $\alpha\iota\theta\iota\kappa\iota\kappa\tau\alpha\alpha$ sic	" $\alpha\iota\theta\iota\kappa\iota\kappa\tau\alpha\alpha$

On page 174, col. 1, l. 12 $\mu\alpha\tilde{\alpha}\tau$ ought not to be $\mu\alpha\tilde{\alpha}\tau$, as Dr Duensing has suggested. The first letter is decidedly either a τ or a ι , when tried with the re-agent. $\alpha\epsilon$ and μ are certainly right. The fourth letter has not the distinctive marks of either a $\mu\omega\omega$ or an $\alpha\iota\alpha$; and as the word required must be an equivalent of *προπετεῖς*, I have adopted $\mu\alpha\tilde{\alpha}\iota$, seeing that its root $\alpha\epsilon\iota$ suggests the idea of daring¹. [Cf. the Hebrew and Chaldee Lexicon of Dr Samuel Davidson, p. 1320.]

This, and the four words in List II, have been verified on the MS. by Mrs Gibson and Mr L. Elmslie.

$\iota\beta\alpha$ for $\iota\beta\alpha\omega$ p. 152, is not included, as it was one of the six errata acknowledged before publication. It is a mistake of the MS.

¹ Dr Nestle suggested this quite independently of me.

TRANSLATION

f. 32^b And the man is mistaken who attributes it to the body, and does¹ not comprehend the interior of the matter. The Christ is in every place; no place can contain Him. And also the Book has described the Christ, that He is in every place, and no place is empty of Him; and no place contains Him. The Gospel says that the Christ said, "Whoso loveth Me, he will keep My commandments, and My Father will love him, and We will come and will make our abode with him." And

John 14. 23
Matt. 18. 20

He said in another place, "that where two or three are gathered together in My name, I shall be there amongst them." I think that He is not in an empty place, He who can be in every place; and if the Christ were only the flesh, which He took from Mary, He would not describe that; He is not contained in that. And the Book describes the Christ; but He describes Himself, that He is amongst all those who are gathered together because of His name. And it is known that *people* are assembled in His name every morning and in every hidden place, and at every hour in the day and the night; and specially amongst sinners and slaves, all the people at the ends of the earth, and in the most distant places of it. And He is amongst them as He said. And He is also amongst those who do His commandments, according as He said. And if some of them are separated from the others from one end of it to the other, His Father also is with him, and the power of both. And the Christ is not even that body which appeared; but He is the very Son of God, Who is with His Son in every place. And no place is empty of Him, just like His Father. And because of this He is God like Him. And he is mistaken who doubts because a body is kept entire or is cut to pieces, this *being* His dwelling and the dwelling of His Father which stretches out from His dwelling unto life everlasting. (*erasure*) And also the Book relates about the Christ, that He knows all the secrets of men. The Gospel says that the Christ, "when He was in Jerusalem at the feast of the Passover, many believed in Him, because they saw the miracles which He did; and Jesus did not trust them, and did not confide in them in regard to Himself, because He knew all men; and did not need that any should testify to Him about any man, for He knew all that was within all men." I think that He did not know the fault of all men because of this, that he (man) is created. And if the Christ had been only this created flesh, which He put on from Mary, He would not have been described in that way.

And the Book describes the Christ, that He knew that. The Christ said: "This flesh that appears has been born of (*erasure*) the interior, who knoweth all the secrets like God; and because of that, (*erasure*) whoever doubts about it is mistaken, and is not at peace with him, and he does not trust to himself..."

¹ Arab. "do."

A PAGE OF THE ARABIC UPPER SCRIPT

(f. 32b) وقد ضل الذي ينسوه الى الجسد ولم يعقلوا باطن امره ^١ ❖ المسيح ² في كل مكان لا يحوى عليه مكان ³ وايضا قد وصف الكتاب المسيح انه في كل مكان ولم يخلوا منه مكان ولا يحتوى عليه موضع ⁴ قال الانجيل ⁵ ان المسيح قال ان من يحبني وصيائي هو ⁶ يحفظ واهي يحبه ونحن نأتيه ونصير عنده المسكن ⁷ وقال في موضع اخر انه اذا اجتمع اثنين او ثلاثة على اسمي فانا انا ⁸ بينهم ⁹ اظن انه ليس في المخلوقين من يستطيع يكون في كل مكان ولو ان المسيح ليس الا البشر الذي اخذ من مريم قد لم يوصف لذلك لا بذلك محتوي ¹⁰ وقد وصف الكتاب المسيح بل هو ¹¹ وصف نفسه انه بين كل من يجتمع من اجل اسمه ومعروف انه يجتمع من اجل اسمه في كل غداة وغشية وساعات النهار ولياليها وخاصة في الخطاين ¹² والعباد جميع الناس في اقاصي الارض ¹³ واباعدها وهو ¹⁴ بينهم كما قال ¹⁵ وايضا هو ¹⁶ بين من عجل وصياه على ما قال وان بعد بعضهم عن بعض من طرف الى طرفا وابوه معه وسلطنهم ¹⁷ فلمس المسيح هذا الجسد الذي ظهر قط ولكنه بن الله الباطن الذي هو ¹⁸ مع ابنه في كل مكان ولا يخلوا منه مكان مثل ابيه ¹⁹ ومن اجل ذلك فهو ²⁰ الله مثله ²¹ وقد ضل الذي يشك من اجل انه اشتمل جسد او فاته سكانه وسكانه ابيه التي يمد من سكانه الحياة الدايمة ²² ❖ erasure وايضا قد وصف الكتاب المسيح انه يعرف جميع سراير الناس ²³ قال الانجيل ²⁴ ان المسيح حيث كان في اوروسلم في عيد الفصح كثيرون امنوا به لانهم راوا عجيبه التي كان يعمل ولم يكن يسوع يضمن ²⁵ اليهم ولا يثامتهم ²⁶ على نفسه ²⁷ لانه قد كان يعرف جميع الناس ولم يكن يحتاج يسجد عنده على احد من الناس لانه قد كان يعلم باطن جميع الناس اظن لا يعلم عيب جميع الناس من اجل ذلك مخلوق ولو ان المسيح لم يكن الا هذا البشر المخلوق الذي اكتساه من مريم قد لم يوصف بذلك وقد وصف الكتاب المسيح ²⁸ انه قد كان يعلم ذلك قال مسيح ليس هذا البشر الظاهر قد ولد من erasure الباطن الذي يعرف جميع السراير مثل ابيه ومن اجل ذلك erasure قد ضل من شك فيه ولا يطمان الله اليه ولا يستند على نفسه

John 14.
23

Matt. 18.
20

John 2.
23-25

¹ Cod. المسيح ² Cod. النجيل ³ Cod. هوا ⁴ Cod. الخطاين
⁵ Cod. الرض ⁶ Cod. وهو ⁷ Cod. فهو ⁸ Cod. بضمان ⁹ Cod. يثتمهم

THE FORTY MARTYRS OF THE SINAI DESERT

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THE FORTY MARTYRS

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| לֵךְ מִפֶּה | לֵךְ מִפֶּה |
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| ⲁⲓⲁⲩⲁ | ⲕⲁⲗⲁⲗⲁ |
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ⲕⲉⲙⲁⲛ f. 65b

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Two pages = one leaf of the ancient MS., are missing here

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| ⲛⲁⲁⲁⲁ | ⲁⲙⲟⲓⲁ ⲛⲁⲁ |
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| ⲓⲁ ⲁⲓⲁ f. 81b | ⲡⲓⲓⲓⲓ ⲛⲁⲛ f. 81b |
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| ⲓⲁ ⲓⲁⲁⲁ 15 | ⲛⲁⲁⲓⲁ ⲛ 15 |
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f. 81b is not a palimpsest; but several lines are cut away.

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The sixth is that the text is written
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1. *Am. J. Sci.* 56a

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सुख कष्ट

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³ Arab. *dhawac*